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SCIENCE THE REDEEMER

THE rise of modern science is the most significant phenomenon in the history of human progress and intellectual development. Tho it is hardly more than one hundred and fifty years old, it has come to dominate every department of human life and activity and is the most dominating factor in modern civilization. It has dethroned religion from its proud position and now occupies the highest place on the table of values. It is unquestionably the sole and ultimate judge of all Truth, and its prestige at present is enormous. Science has examined the credentials of religion and has concluded that it is a collection of strange absurdities and a stumbling block in the path of human progress and enlightenment. Tho this haughty judgment has been repulsed by absurd theologians and religious enthusiasts, many men and women of high culture and intellectual attainments whole-heartedly subscribe to the verdict of science.

What is science? It is the rationalizing activity of the human mind brought to bear upon the tangible problems of life. It discovers and elucidates the laws of natural phenomena. It is, in other words, a quantitative statement of objective facts. It concentrates its attention, like Buddhism, in positivist fashion, on the phenomenal world, the world that is verifiable in human experience and has an obvious and direct bearing on human actions and human weal and woe. It does not concern itself with transcendental problems which can not be brought within the domain of demonstrable philosophy. Science refuses to see any supermundane personality behind the phenomenal veil and does not postulate the existence of divine Providence. It is wholly based on observation, facts, experiments, and experience.

The science which I have defined, is about one hundred and fifty years old. It is true that the beginnings of modern science run back into previous periods, but it was in the nineteenth

century that it came to exercise a great influence on the thot-life of the universe and became the sole factor in shaping the destinies of mordern civilization. In less than one hundred and fifty years it has brought more changes in the life and institutions of man than had occurred in the entire previous history of the world. The elemental forces of nature have been harnessed and have been yoked to the service of mankind. Railways, canals, steam engines, airships, wireless telegraphy, telephone, and other means of transportation and communication have annihilated distance and have done away with the inconveniences of travel. The natural resources of the globe have been exploited, and the sum-total of human energy and wealth has enormously increased. The increase in wealth has served to alleviate human misery and suffering and to raise the standard of living. Material comforts which a hundred years ago were the property of the few rich have been brought to the reach of the poorest. Systematic efforts have been made to banish poverty, which is believed to be the cause of human degradation and social evils. Numerous charitable institutions have been established in which incapitated men, women, and children are cared for and provided with wholesome food and healthy clothing. A correct knowledge of disease producing germs has been obtained, and successful war has been waged on them. Numerous hospitals and dispensaries have been opened in which the patients are treated very carefully and proper medicine is given them. Science has brought incalculable blessings to mankind and has inaugurated a new era in the history of human progress.

The services which science has rendered to the intellectual development of mankind are even more remarkable than the material benefits. It has changed the whole outlook of the modern man and has made him conscious of his power. Before the advent of modern science, man submissively bowed before the authority of tradition and regulated his life-conduct according to the teachings of religious superstitions. Morality was imposed upon him by an unknown and unseen deity which he accepted without reservation and discussion. It was essentially a heteronomous morality and robbed him of all his freedom. He felt himself a dependent creature and surrounded by an endless chaos of phenomena which he could not explain or understand. If he tried to grasp the mysteries around him, he reasoned by analogy, which landed him into the pitfall of superficiality and wholly wrong notions of the laws of the universe. Every uncomprehended phenomenon he regarded as presided over by some mysterious power. It is no wonder that in all the departments of life he willingly obeyed tradition and resigned himself to the will of God. The religious scriptures, the mounment of human folly, which he believed to have been issued from the mouth of divine Providence supplied him with a

definite and complete solution of all the metaphysical problems.

But modern science has changed all that. It has spread the intellectual horizon of man to vast distances and has profoundly modified his mental outlook. The modern man lives under the firm conviction that every circumstance, without exception, can be explained as the effect of one or more causes. Belief in the absolute determinism of phenomena has taken the place of faith in the supernatural and vigorous inductive reasoning has supplanted by analogy. The great problems of life are not to be grappled by a blind faith and speculative reasoning, but on the strength of objective experience and inductive processes of investigation. No rational mind now believes that mankind has been fashioned out of naught or dust by a God magician, and none credits the efficacy of miracles. The belief in physical resurrection, blood atonement, and revelation have died out among the educated and survive among the unlettered and superstitious. The inexorable advance of scientific knowledge has given a death blow to traditional faiths and they are slowly making their exit from the world. Morality has been placed on a more rational basis and man has been emancipated from the usurpations of God. Science has accomplished a task in the domain of human knowledge and material amelioration which in its bearings is truly colossal and has opened a new era in the history of civilization.

I must at once rule out any claim that in the recent progress of the world religion has played any part. Religion has been a notorious barrier in the path of progress and a merciless persecutor of modern science. Progress began in Europe when religion relaxed its tyrannical hold on the people and the ecclesiastical thraldom foundered against the rock of destructive criticism. The great French philosopher Voltaire and his followers were the champions of progress and weaned humanity from the shackles of mischievous religious superstitions and clerical tyranny. The Europe of the seventeenth and the first half of the eighteenth century was no better socially, economically, and intellectually than the India, China, and the Mohammedan countries of the present time. The land was tilled with tools not unlike those used by us Easterns. Grain was cut with the clumsy sickle, grass with an awkward scythe, and the threshing was done by hand, and the means of transportation were poor. The peasant's houses were small, poorly lighted, badly ventilated, with dirty floors and thatched roofs. The great mass of the European people had sunk into the lowest depths of ignorance and superstition, and illiteracy was common on the Continent. Education was confined within the clerical circles which they utilized in inculcating their theological absurdities in the minds of their victims. Religion was simply a tool in the hands of aristocrats and the clergy to make people submit to traditions and to iron rule of the monarchs. It served,

as it still serves, as an opiate to the people, giving them a dose of fallacious prospective immortality which made them give up all their efforts and inclinations to better their earthly lives. All the great humanitarians and the servants of humanity have suffered from the hands of religion, and it has pursued them with the most ferocious enmity. The writings of Voltaire, Saint Simon, Fourier, Owen, Paine, Blanc, and indeed all those who have labored to lift humanity from its degradation, were burnt, suppressed, and put on the Index. Many men of eminent intellect whose genius has irradiated the nations were exiled, persecuted, tormented, and burnt on the stake. It would not be the least exaggeration to say that as long the kingdom of Christianity ruled supreme in Europe no progress of any sort was discernible. But when rational philosophy and science appeared on the European horizon the empire of tradition, authority, superstition, and conservatism vanished into the shadow of night before the rising sun. From that time onward the progress of Europe was phenomenal and in less than a hundred years she reached the height of civilization and entered upon the career of world conquest. The foundation of European civilization is not Christianity as the professional soul-saviors tell the ignorant Orientals, but science.

Modern science has to play a prominent part in the building of the future of Asia. The East of today is passing thru a great period of transition and animated by the same ideals and aspirations which characterized Europe of the eighteenth century. Japan has assimilated the modern scientific culture and has displayed a remarkable genius in adapting it to her national needs. It is this quality of the Japanese mind coupled with intense patriotism that has raised Japan from an obscure position to that of a great world power. Of late China and Turkey have awakened to a sense of realities and have begun to cast off age-long traditions and religious superstitions. The intellectual revolutions which are passing over these two countries are the signs of a colossal regeneration and will determine the future course of their development. No Asiatic country if it is to survive in the race of struggle for existence can afford to neglect modern science. This is particularly true of unhappy India, where all sorts of religious barbarisms are running riot and the human intellect is palled under benumbing traditions. As long as there is religion, to talk of an Indian nation is a dream and not even a sensible dream. The sun might begin to rise in the west and set in the east, but a united India without the complete destruction of religion will never come into existence. It is quite unthinkable and impossible. She is at the parting of the ways, and sooner she decides for science the better. Modern science has redeemed Europe, and it will redeem Asia.

DALJIT SINGH SADHARIA

DIFFERENCE BETWEEN BUDDHISM AND CHRISTIANITY

(II) Pure Land and Heaven

MANY people seem to consider the Country of Ease or the Pure Land of Extreme Bliss of Buddhism as identical in nature with the Heaven of Christianity. This is a great illusion. In fact they are quite dissimilar and very much different from one another. In the teaching of Buddhism mention is often made of a region called Heavenly World inhabited by celestial gods. It is allowable to consider this Heavenly World as comparable in nature to the Heaven of Christianity. The Pure Land of Extreme Bliss, however, is entirely different in its nature from Christian Heaven, so that they should never be regarded in the same light.

The Heaven of Christianity is the World of God. It is supposed to be open only to those who believe in God and have faithfully adhered to their faith until their death. The Christian God is the active creator of mankind and man is a passive created being of his. It follows that there is a clear-cut distinction between God and man. Christianity is a religion which discriminates between God and man. Accordingly though man can enter Heaven by his faith in God, he is absolutely incapable of becoming a divine being like God himself. In this respect the Creator in Indian thought is different from the Creator conceived in Christianity. In India both philosophy and religion stand on the principle of unity of god and man. The idea that god and man are indistinguishable or god and man are identical rules Indian thought. In other words, Indian religion stands on pantheism which holds the view that god may become man, and man god. The unity of god and man as interpreted in Indian religion is literally the identity of god and man, the two being mutually interchangeable. Christianity also teaches the unity of god and man, but it is the unity of god and man as entirely different beings. Though admitted into Heaven, man can never become a god, he being allowed to live in peace as a member of a saintly family with God as its centre and head.

The Pure Land of Extreme Bliss is altogether different from Christian Heaven. According to the teaching of Buddhism, man can become a Buddha either by his own efforts or by salvation through enlightenment. When man has become a Buddha he has his own world. In other words, an enlightened one has his own field of existence. All Buddhas have each their own worlds. Amitābha has his world and Vairochana also his. Hence when we become Buddhas we shall have each our own worlds. The question that follows is then whether we can become Buddhas or not and not whether we can enter the Pure Land of Extreme Bliss or not. If we can become Buddhas and create

for ourselves worlds of our own, we need not go to the World of Amitābha and live there like tenants.

Amitābha means limitless light. Light represents perfect wisdom and so limitless light means limitless wisdom. The owner and master of limitless wisdom is Amitābha. Again Amitāyus means limitless life. To give life is the height of mercy, so limitless life is limitless mercy. The dispenser of limitless life or limitless mercy is Amitāyus. A personality constituted with this limitless wisdom and limitless mercy is that of an Enlightened One. What is manifested or revealed in this personality is the one absorbing desire of Buddha. In other words, this is the will and idea of Buddha. It is his will and idea to save all living creatures by awakening their self-consciousness and enable them to attain their desire of eternal life. The fundamental desire of Buddha is revealed in forty-eight different forms of vow. Speaking figuratively, Buddha's tree of desire is constituted with forty-eight branches. It should not be supposed that all these forty-eight branches are of equal value or importance. The root and trunk of a tree are of more importance than its branches. Now the root of Buddha's tree of desire is limitless wisdom and its trunk is limitless mercy, the rest of the tree, viz. the forty-eight branches representing forty-eight different phases of Buddha's desire flourishing on and over them. Why was Buddha's desire divided into forty-eight phases? It was because he wanted to teach with appreciation of the desires of the objects he desired to save. The most essential of the forty-eight desires is the eighteenth, which is the core of Buddha's will and the root of the attainment of the rest of the desires. For each of the forty-eight desires Buddha took a pledge of "not attainning enlightenment if all beings are not to be enlightened." He vowed to himself that unless each and all of the forty-eight desires was satified, he would not himself attain enlightenment, in other words, become a Buddha. Referring to the eighteenth desire, he declared, "Unless all creatures be born to the Pure Land, I would not attain enlightenment." This is a vow on his part that he would not become a Buddha if men of faith were not born to the Pure Land of Amitābha. Though this is a vow Buddha made to himself, it is a pledge he took towards all living creatures. It was his will to sacrifice his position in order to save all of them without asking from them any compensation. He did not ask them to edeavour to save themselves, but desired to save them by giving all his efforts for them, i.e. enlightenment. In Buddha's desire to save all living creatures, there is no particle of demand he makes of them; his salvation is absolutely unconditional.

In this unconditionality, one finds significance of infinite depth. As Buddha's salvation is absolutely unconditional, all living creatures, the object of his desire to save, are saved by

faith only just as they are and in the condition in which they stand. If men are saved after going through all the rigid course of severe tests and hard struggles extending for ages, they would enter a world of their own as soon as they have attained Buddhahood. But the men whom Amitābha desire to lead to salvation are those inferior beings possessed of all weaknesses, sinful desires, base passions, doomed to death. It is these men that are saved and made Buddhas by the benign influence of the mighty desire of Amitābha. In other words they are first ushered into the Pure Land of Buddha and then thanks to the influence pervading that blessed land are elevated to self-consciousness and enlightenment. But because by faith in Amitābha, before entering the Pure Land they have already attained a point whence they cannot retrace their steps and are in a position equal in rank to that of Bodhisattva, they promptly go up to the highest state of bliss as soon as they enter the Pure Land of Buddha. Such is the idea of rebirth in paradise as taught in Buddhism. The Pure Land of Extreme Bliss being the land of Buddha described according to Indian ideals, there ought to be no question whether such land really exists or not. The only question we have to consider is whether we can attain Buddhahood ourselves and open and possess a world of our own as does Buddha. Once it is clear that we also can become Buddhas, no matter whether by our own exertions or by salvation, we may rest assured that we can enter a Pure Land of Extreme Bliss, for such a land is our own creation.

The above explanation may not be easy to follow, though I have tried to write as simply and plainly as possible. To sum up, Buddhism does not discriminate between Buddha and men, regarding men as immature Buddhas and Buddha as a man who attained the highest stage of enlightenment. The difference between men and Buddha is that while the latter is a perfect man, the former are still imperfect beings. The self-consciousness attained by Buddha is the perfect stage of development a man can reach and Buddha is the only man who ever attained this lofty stage. Christianity teaches that there is God besides men, that God and men are different and that though unity of the two parties as lord and servants is possible, unity of them as equals is impossible. On the other hand, Buddhism teaches that Buddha and men are equally human beings and it is possible for men to become Buddhas by their exertions, while Buddha, standing on the footing of equality as regards himself and men, desires to save men from their manifold sufferings and miseries. In short the only difference between Buddha and men is that while one is enlightened the other are not.

The Heaven of Christianity is the Elysium into which men are admitted after judgment by God, but the Pure Land of Buddhism is an ideal world

which we have to create by becoming Buddhas. Accordingly all who share the ideal of Buddha and attain the enlightenment of Buddha as well as all who are saved by virtue of faith may taste the bliss of the Pure Land and may freely create worlds of their own. But when one becomes a Buddha and sees how all living creatures are struggling and suffering in the abyss of pain and misery, he can not remain complacent enjoying all the happiness of the Land of Ease and Peace even for a single moment, but like a man who rushes to the rescue of a child about to fall into a well, comes dack in a hurry to the present world in order to save them from all woes men are heir to. Such is the attitude Buddha, who is all merciful and wise, takes towards mankind at large.

That the Pure Land of Buddhism is not the Elysium into which men are admitted as rewards may be more clearly understood after reading the following chapter in which I propose to discuss the difference between the hell of Christianity and that of Buddhism.

J. KAKAKUSU.

MERCY

Love every living thing
And take no life in vain,
But by thine acts protect the weak
And spare all creatures pain,

This great example learn,
All Buddha's children true,
To love all forms of life around
And cruelty eschew

—D. HUNT

BUNYIU NANJIO: HIS LIFE AND WORK

III

WE now come to the most important period in the life of Nanjio, namely, his sojourn of eight years in England devoted to the study of Sanskrit and researches in the Buddhist scriptures in that language.

When Archbishop Gennyo of East Hongwanji made a tour of Europe in the early years of Meiji, he was surprised to find that a great progress had been made in the study of Sanskrit and Indian thought at the principal seats of learning there. This was a revelation to him. He was so impressed with the need of introducing this subject of study into Japan where it had been so shamefully neglected, that he caused a member of his retinue, Mr. Shuntai Ishikawa, to begin at once the study of the sacred language of Ancient India. This was while the party were staying at Paris, then as now the leading centre of Oriental learning in Europe. Ishikawa lost no time in applying himself to the study of that difficult tongue, but before he made much progress the party had to come home, and through want of proper teacher and probably more through his stronger inclination for activities of an unacademical character, the study was dropped by him never to be taken up again.

But neither Ishikawa, who soon became a power in the denomination, nor his spiritual head gave up the idea of reviving the study of Sanskrit in Japan. So it was decided in September, 1884, to send two promising young priests to England to take up this important study, and the choice fell upon Nanjio and a friend and colleague of his, Kenju Kasahara. But this was kept a secret untill the happy young men left Tokyo eight months later, because it was feared that an early announcement of the fact might occasion unexpected obstacles in the way of carrying out the project. The secret was, indeed, so well guarded, that when on the day of their departure for Yokohama to board their steamer they paid a farewell visit to the senior officiating priest at the Tokyo headquarters, the latter on learning the object of their visit was dumbfounded with surprise and wounded pride, and without saying a word he abruptly left his guests and went to the chapel, where he probably tried to appeace his agitated mind by repeating "Nam Amida-Butsu." How much success may have had in this pious exercise, his visitors did not stay to ascertain.

Two months after he received the order to go abroad, Nanjio obtained a fortnight's leave to visit his people at the Okunenji Temple in Echizen, where he was also joined by his real parents from Ogaki. That was the last time he spent with his father in this life, the latter dying a year before his return from England. Early in 1885, he was transferred to the head-

quarters in Tokyo to facilitate his secret preparations for his journey and that of his fellow traveller. In this task he was very efficiently assisted by Mr. Taichi Tanabe, a well-known official in the Foreign Office, who not only supplied him with necessary official letters but gave him all sorts of useful hints and suggestions, even taking him to the Seiyoken Restaurant at Uyeno to give him an object lesson in table manners.

Kasahara joined him at the end of May, by which time everything was ready for their departure. The French mail boat on which they had secured berths was to sail from Yokohama early on the morning of May 14, so they left Tokyo on the previous afternoon. Archbishop Gennyo, who took almost fatherly interest in Nanjio and who had come up to Tokyo a short while ago, kindly accompanied them to Yokohama, where be gave them a farewell dinner at the Oriental Hotel. After dinner, they boarded their ship and felt for the first time the pleasure of a complete release from the tension imposed upon them by the necessity of making preparations for their voyage without letting anybody into their confidence. That night, according to Nanjio, they talked for a long time on all sorts of topics, rehearsing their past experiences and discussing their future plans. It may also be taken for granted that no small contribution was made of their merriment by the little incident that happened when they paid their farewell visit to the head officiating priest of their denomination in Tokyo.

Nanjio was in his twenty-seventh year, while Kasahara was three years younger. Nanjio was an accomplished Chinese scholar but knew no European tongue; Kasahara had studied French and could read a little but could not talk. They were, however, fortunate in having as their fellow passenger a young diplomat, Mr. Seitoku Okoshi, who was going to London to take up the post of chancellor at our Legation there, and who, being a graduate of the French Department in the Foreign Language School of Tokyo, spoke French fluently. During the seventy-five days that they spent on board they had to rely upon this gentlemen's assistance whenever they had anything to do with the ship's officers or men. The "Reminiscences" is replete with Chinese poems depicting in vivid local colours scenes and customs Nanjio observed at various ports the steamer touched. If these were rendered into English by a competent hand, they would certainly form a most pleasant and interesting reading. Nanjio was a poor sailor and loved his cabin best, though he confesses he rarely failed to do full justice to the excellent cuisine. Apart from writing poetry, his chief source of pleasure was reading records of travels, especially one by the late Oshu Nakai describing his trip to Europe.

Arrived at Marseilles on August 1, Nanjio and his friends travelled overland to London with a ten days' stay in Paris. He had heard of the Grand Opera and went there one night, but

he did not stay there long because he could not enter into the spirit of the music. But he is lavish in the praise of beautiful views along the Seine which made a strong appeal to his poetic imagination.

At London where Nanjio and Kasahara arrived on August 11, they found rooms secured for them by kind friends in a quiet hotel near Kensington Park. There on the first night Nanjio made a blunder which nearly cost him his life. He was tired and went to bed early, after putting out the gas light with a puff. During the night he was awakened by noises outside his room, when the strong and suffocating smell of gas which filled the room made him at once realise the situation. The anxious people in the passage came in and stopped the gas, thus saving a life that meant so much for the advancement of Buddhist learning in Japan.

Through the kind offices of the late Mr. Magoichiro Yokoyama, representing Okura & Co. in London, Nanjio and his friend Kasahara were taken as paying guests in the family of Mrs. Robson, a widow whose husband had been professor of Latin in the University of London. There they had an excellent opportunity to learn English as they were treated as members of the family and came into constant touch with the landlady and her two grown up girls. But like most of their compariots they were shy and afraid of talking lest they should make mistakes. Their natural reserve was strengthened by the readiness of the young ladies to laugh at their strange manners. The upshot was, says Nanjio, that they learnt very little English while they lodged with this family.

A few weeks after they moved to Mrs. Robson's house, they were locked out and had to walk about in the streets of London the whole night through their failure to let her know where they were going. Nanjio heard of Henry Irving playing Shakespeare's "Henry the Eighth," and as he was fond of plays, he prevailed upon Kasahara, who did not care much for the theatre, to go and have a glance at how English actors compared with their confrères in Japan. Nanjio did not expect to understand the play nor to enjoy it properly, so he did not suppose they would stay long at the theatre. But to their surprise, from the very outset the play held them spellbound, they understood and enjoyed it thoroughly. They were so absorbed in it that when the curtain dropped for the last time they could hardly realise that they had sat to the end of the play. When they got home it was past midnight, and hard and repeatedly as they knocked, the door was not opened for them. So they wandered through the streets and tried to snatch naps on benches in the Park until the long weary night at last retreated before the tardy light of welcome day. Safely back in their room, their trouble was not ended, for unable to offer any oral explanation to the landlady, they had to write out a bare statement of facts by constant reference to dictionaries.

In those days there existed in

London an association of Japanese students which met occasionally for purposes of mutual instruction. At one of its meetings Nanjio spoke on the Buddhist doctrine of cause and effect and on the fundamental principles of the Shin sect, which seemed to have produced a deep impression upon those present. Among the principal members of the association, mention is made of the late Baron Hozumi (then known as Mr. Iriye), Dr. Joji Sakurai, Privy Councillor and President of the Imperial Academy of Japan, the late Dr. Baron K. Takagi, the late Mr. Baba Tatsui, a prominent figure in our political world some forty years ago, and the late Mr. Teruhiko Okamura, who made a great succes at the bar.

Nanjio and his friend got allowances from the Eastern Hongwanji Temple, but the amount was moderate, and as neither of them had any other source of income, they had to pinch and economise. How hard up they sometimes were may be inferred from an incident narrated in the "Reminiscences." Nanjio accinentally met the late Viscount Suyematsu, then a junior member of the staff of our Legation in London, and the acquaintance thus casually made soon ripened into a life long friendship, for they were men of congenial taste and habits. On one occasion Suyematsu gave Nanjio a light job which consisted in making a clean copy of some official document Suyematsu had drawn up. For this work Nanjio got an honorarium of a pound note, which gave him an intense joy because he could now satisfy his long felt want of a Greco-English dictionary and a bath. Many years later when they met at a dinner in Tokyo given to Nanjio by his friends and admirers in commemoration of the publication of a Sanskrit edition of the Saddharmapundarika Sutra which he had compiled, he recalled this incident and made a public recognition of the welcome help Suyematsu had given him at a time of need.

Through Suyematsu, Nanjio got acquainted with Marquis Tseng, the brilliant Chinese Minister at London, and the members of his staff. They used to meet now and then to try their skill at impromptu verse-making. With one of the Chinese secretaries, Mr. Yang Wenhuei, he formed a friendship which ended only with the latter's death. Yang being an ardent believer in Buddhism, he had much in common with Nanjio. Yang shortly afterward returned to China, and retiring from the diplomatic service, lived at Nanking where he was for many years engaged in the publication of Buddhist works. Nanjio kept in touch with him, and in response to his request, supplied him from Japan with copies of a large number of standard books on the Buddhist doctrine that had been lost in China.

Nanjio and Kasahara staid in London for about two years, during which time they devoted their whole time and energy to the study of English. We are not told anything about their instructors except Mr. Magoichiro Yokoyama about whom mention has already been made and from whom they got their first lessons

in English. But English was not the main object of their study, it was only a medium of approach to Sanskrit. For some time, however, the prospect of their securing instruction in that ancient language seemed remote, nobody to whom they had applied for help or advice for this purpose being able to render them any service.

M. ZUMOTO.

NIRVANA AND THE BEGGAR

When I found Nirvana,
Filled with joy was I;
On its splendid jewel
Gazed with pensive sigh,

Pond'ring how Truth's princes
Have sought its gem so rare;
How lord Buddha cast it
Where mine eye might share.

Then myself adorning
With its diadem,
(Tho my earthly vesture
Pōorly matched its gem),

Lo! my homely garment
Took on Truth's fair gleam,
Shimm'ring with the beauty
Only Pure hands seam.

Magical Nirvana!
Wand'ring heart of mine,
Seek for wealth no longer;
Cease thy sad repine,

Since the Pearl thou holdest
Love bestowed to thrill
Beggars, like thee, wand'ring
In life's transient chill.

LTHEL TREW DUNLAP.

CHINA AND THE LI CHIH KUAN

WE understand that Generalissimo Chang Tso-lin recently issued a mandate with regard to the organization of the Li Chin Kuan (禮節館) as means to cope with the disintegration of China, which substantially reads:—

"According to the teachings of the classics, 'li'" (禮) is the only means of remedy for political and social disturbances. Recently, public education has been in a deplorable state, the manners and customs of the people have been demoralized, while the country has been in a state of disturbance for years. I, the Generalissimo, feel deeply concerned about this state of affairs.

"In former years, the Government made attempts to compile and promulgate a new system of rites and ceremonies for the country, but work was left incomplete. Notwithstanding the present political uncertainties, we deem that the work is highly necessary, and should be done without delay. It is hereby ordered that the Li Chih Kuan (Bureau of Rites and Ceremonies) should be organized and learned scholars be appointed to compile a new system of rites and ceremonies for promulgation. By this means we hope that our national culture will be preserved, a salutary change in the manners brought about and all the causes that make for the present social and political disturbances will disappear. Then, peace and good order will reign throughout the country."

The official system of the Li Chih Kuan follows:—

Art. 1: The functions of the Li Chih Kuan (Bureau of Rites and Ceremonies) are to compile and promulgate a new system of rites and ceremonies for the Republic.

Art. 2: There shall be one Director-General and one Co-Director for the Li Chih Kuan. The Premier shall act concurrently as Director General and the Minister of the Interior, as Co-Director.

Arts. 3, 4, 5, and 6 omitted.

Art. 7: The compilers shall be assigned to the following five sections, each of which shall have a special subject to work on:

(a) The Section for Sacrificial Rites.

(b) The Section for Funeral Rites.

(c) The Section for Social Etiquette.

(d) The Section for Military Ceremonies.

(e) The Section for Wedding and other Ceremonies.

A head shall be appointed by the Chief of the Li Chih Kuan for each Section from among the compilers, who do not hold any additional posts.

Art. 8: Attached to the Li Chih Kuan there shall be a department for the study of classic music, which shall compose classic songs and recommend the classic musical instruments for use on different occasions.

The aim and scope of the Li

Chih Kuan may be summed up as follows:—

(1) To use "li" as a means of pacifying the people.

(2) To work out social reforms through the medium of "li."

(3) To prevent crimes and political chaos by means of "li."

(4) As our national culture and tradition are inseparably connected with "li," to uphold "li" is to preserve our national culture and tradition.

(5) The work of the Li Chih Kuan is to propound the essential meaning of "li" and not merely to deal with its outward observances.

(6) As the old system of "li" is no longer applicable to the country under modern conditions, a new system should be worked out to suit the habits, customs, and social conditions of the people.

(7) The present Li Chih Kuan is to continue and complete the work of the former Li Chih Kuan, which functioned in 1914-1915.

(8) As the system of "li" adopted by the different former dynasties covers such a wide field it requires extensive research work. A group of learned scholars have been appointed to undertake the work.

(9) As "li" forms the social nexus of the people, it is of vital importance to our national solidarity. To uphold "li" is not only to preserve our national tradition but also to prevent national disintegration.

(10) As our classical music has close connections with our national tradition, a department has been organized in the Li Chih Kuan to study Chinese classical music so as to keep it fresh in the people's mind.

According to the advocate of the present organization, the object of the Li Chih Kuan is not merely to issue a new system of rites and ceremonies for the country. It aims primarily at moral and social reforms. It is the belief of the Government and also of the majority of Chinese scholars, that social and political stability can be secured through the good manners and proper personal conduct of the people, to whom a well-regulated system of rities and ceremonies is a necessary guidance of their life. Thus the Li Chih Kuan will have a far greater moral influence on the country than a mere institution to promulgate a system of rities and ceremonies. The word "li" certainly deals chiefly with rites and ceremonies but its underlying meaning is not found in such outward observances. It goes far deeper than that. The "li" advocated by the ancients was not merely for outward show but to provide a code of personal conduct for every individual of the community, to regulate his private and public life, to define his rights and obligations to his fellowmen and ultimately, to secure harmonious social relations among the people. This is why the ancient sovereigns in China, in conducting the Government, laid so much emphasis on "li." Whenever a new dynasty was founded, a new system of "li" was promulgated for the people. Indeed, the ancients

lived, moved and had their being in "li."

The importance of "li" to the ancient community may be illustrated by a few instances. The "li" or ceremony observed in celebrating a boy's coming of age was to remind him of his duty to his parents; the court ceremony was observed to remind the officials of their sovereign master; the wedding ceremony to remind the man and his wife of their conjugal duty; the ceremony at the village festivities to remind the youngsters of their duty to their elders, and the ceremony at social gathering to remind man of his duty to his friends. The customs and manners of a generation or a community depended entirely on "li."

Since the days of the Manchus, China has been undergoing a process of moral and social disintegration, for which "li" is the only panacea. In its wider application, "li" is capable of maintainng harmonious relations with nations abroad and of instituting an efficient government at home. To a country "li" is like a skeleton to a human body. As no country exists without "li," so no human body can be formed without the skeleton. To remedy the present political and social disturbances in China, we must resort to "li."

Some one may scoff at the idea and assert that as the country is in a state of chaos, it would be impracticable to use "li" as the means of remedy. But it must be borne in mind that for thousands of years China has owed her national existence to "li." "Li" has softened the rough nature of man and brought about a civilized community in which every member behaves with polite and refined meanners. The ancients preferred to use "li," instead of law or punishment, in the prevention of crimes. The present trouble in China is due chiefly to the people's utter disregard of "li." A man discarding "li" as the guiding principle of his life, is capable of commiting any kind of social evils or crimes. This is why writers like Sun Ching and Yung Chung-su all recommend "li" as the most efficacious means for remedying political and social disorders.

In connection with the promulgation of the mandate mentioned above, it is very suggestive for us to see the recent Peking despatch that the Mukden war-lord has turned his ambitious eyes toward the throne and that he had moved from his private residence in what was once at the palace of a Manchu monarch into the palace of the Ming emperors, when rumours were afloat that the idea of establishing a new kingdom of Liao greatly appealed to the imagination of the followers of Generalissimo Chang and that they were practically busy trying to persuade their leader to accept the presidency or the highest position in China which might eventually pave the way to the throne.

Thus circumstanced, no wonder that the revolutionary Chinese are led to believe that the Li Chih Kuan will very likely be used by the Mukden leader as the

stepping-stone to his dream, inasmuch as all previous dynasties revised and promulgated a system of "li" and that nothing can be more astounding challenge to the spirit of the times than his present attempt.

On the other hand, it will not be difficult to imagine that the hot-headed propagandists of the Kuomintang will never fail to catch an opportunity to propagate in China as well as abroad that the reactionary effort in Peking would be most warmly welcomed by foreigners who would find it easy to exploit the old-fashioned China than Young China, and who would welcome any conservative movement, designed to prevent China's awakening.

But in consideration of the Nationalist regime which amounted to nothing but farming disorder, exploitation and anti-foreignism under the Red grip of the Soviet, it seems quite natural that well-wishing foreigners and right-minded Chinese are bound to look with some sympathy on the Peking effort to restore the old system.

Thus viewed, the restoration of the Li Chih Kuan has the good reason to be accepted and endorsed by the conservative Chinese and foreigners at large. But the next question is whether or not the new organization can capably carry out its self-appointed functions, so nicely mapped out by the ambitious promoters.

Looking backward on Chinese history, it is not seldom that laws and regulations remain only dead letters, owing to the incapacity and insincerity of the mandarins, with all their high-sounding principles and technical skill.

The present system of the Li Chih Kuan sounds ideal in the highest degree; but the merit of the attempt lies not so much in the spirit and letters of the regulations as in the sincerity of the law-makers and chief executives.

M. TABA

BUDDHISM AND THEOSOPHY

IT may perhaps interest some readers of this magazine to learn more about Buddhism as contained in the theosophical works of Madam Blavatsky, to whom the entire Western world is so deeply indebted for having brought to it the sacred teachings of the Ancient Wisdom deep-rooted in the East, but with which the Occident is unfortunately too unfamiliar.

Madam Blavatsky was herself a Northern Buddhist of the Mahayana school, belonging to the Gelukpas or "Yellow Caps," who are, so she tells, "the highest and most orthodox Buddhist sect in Tibet." The Teachers or Masters who instructed her in this Ancient Wisdom were members of an esoteric Northern Buddhist school in the Himalayas, and as she says in the first volume of her *Secret Doctrine*, "whose ramifications may be found in China, Japan, India, Tibet....."

Throughout her extensive theosophical writings are to be found innumerable passages referring to and explaining Northern Buddhism or the Mahayana system, both exoteric and esoteric, if a student with an inclination cares to follow them up. It is to be deplored that so many Western theosophical students in following later teachers and interpreters of Theosophy, should have deviated from the true original teachings brought to the Occident by Madam Blavatsky. While they may casually accept the spiritual beliefs of the East in a general collective way, many apparently are unacquainted with the simplest of the Buddhist doctrines. And, when the rank and file of such theosophical students who might with some reason be expected to know at least something of Buddhism, are in perfect ignorance of the sacred philosophy, it is not surprising that other Westerners, often unfriendly to the spiritual ideals of the East, should know or care even less. (This is not to be understood as including *all* theosophical students for there are, fortunately, a large number who do hold fast to the pure original teachings.)

Not only are the entire works of Madam Blavatsky replete with the tenets of the Enlightened One, but also in the famous *Mahatma Letters* to A. P. Sinnett transcribed in 1923 by A. T. Barker, after the death of Mr. Sinnett and considered by many of the profoundest students of Theosophy Madam Blavatsky's *Secret Doctrine* in 1888, are, numerous references to Buddhism. Quite naturally too, since these Mahatmas themselves were of the esoteric school of Northern Buddhists. It might be explained that the authors of these *Mahatma Letters* were the Teachers of Madam Blavatsky, previously mentioned.

For example, in one of these famous letters is to be found the following reference to "our blessed master himself," Buddha, showing the reverence felt for him.

".....Thus in our temples there is neither a god or gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived....."

Further on in the same letter reads:

"Read the Mahavagga and try to understand not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened One says."

After quoting at some length what Buddha had said, continues:

"Knowing this the blessed one uttered this solemn utterance 'When the real nature of things become clear to the meditating Bikshu, then all his doubts fade away since he has learned what is that nature and its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery.'"

Then, in another letter written by the Supreme Chief of the Brotherhood in the Himalayas appear such expressions as:

".....Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theosophia, Divine Wisdom, which is a synonym of Truth....."

And in speaking of the tyranny, injustices, cruelty and other terrible conditions existing in the world, asks how these things are to be restrained:

".....if not through the soothing influence of brotherhood—and of the practical application of Buddhas's esoteric doctrine?.....This is why even exoteric Buddhism is the surest path to lead men towards the one esoteric truth....."

Later on in this letter is the following:

".....*we*, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, of divine kindness, as of all, the highest virtues attainable on this earth of sorrow, the man of men, Guatama Buddha....."

So one might continue almost indefinitely quoting what has been taught to theosophical students about the sacred philosophy of Buddha, but this suffices to show that the Western world has already had a wealth of knowledge presented to it, but excepting the few, has viewed it with eyes that saw not nor ears that heeded, and more's the pity too, for our Western world is to learn sooner or later with bitter sorrow and regret its ignorance of true spiritual truths. One of these Masters clearly stated that while the Western world might be superior in physical intellectual attainments, spiritually the East always had been and ever would be, superior.

Before concluding, it will perhaps further interest Japanese friends to read a few excerpts from the *Secret Doctrine* referring to Japan.

In contrasting the various systems found in the ancient beliefs of different peoples recorded in their myths and legends concerning the creation or "Beginnings," whether "the Japanese system, in the Egyptian and every old cosmogony," Madam Blavatsky shows that all of them contained the same germ of inner truth, shining like a golden thread through the fabric of their fables. And in "their secret computations," she says, "the Japanese have the same figures in their cycles as the ancient esoteric Indian doctrines."

".....In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all universal as well as of all

terrestrial life, it is the Three-fold (divisions of the World) just named, which differentiate .....
.....
"It would be too long to give here the Japanese names, but in translation they stand in this order:
(1) The 'Invisible Celibate,' which is the Creative Logos of the non-creating 'Father,' or the creative potentiality of the latter made manifest.
(2) The 'Spirit (or God) of the rayless Depths (Chaos),' which becomes differentiated matter, or the world-stuff; also the mineral realm.
(3) The 'Spirit of the Vegetable Kingdom,' of the 'Abundant Vegetation.'
(4) "The 'Spirit of the Earth' and the 'Spirit of the Sands;' a Being of dual nature, the former containing the potentiality of the male element, the latter that of the female element. These two were one, as yet unconscious of being two."

In this duality were contained (a) Isu no gai no Kami, the male, dark and muscular Being; and (b) Eku gai no Kami, the female, fair and weaker or more delicate Being. Then:
(5 and 6) The Spirits who were androgynous or dual-sexed.
(7) The Seventh Spirit, the last emanated from the 'Mother,' appears as the first divine human form distinctly male and female. It was the seventh 'creation,' as in the *Puranas*, wherein man is the seventh creation of Brahma.
These, Tsanagi-Tsanami, descended into the Universe by the Celestial Bridge, the Milky Way, and 'Tsanagi, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared. Then the two separated to explore Onokoro, the newly-created island-world.' (Omoie.)

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. (First volume, part 1 Cosmic Evolution *Secret Doctrine* by H. P. Blavatsky.)

MIRIAM MILNER FRENCH

VEPSER HYMN

We take our refuge in Lord Buddha, in His Holy Law, in His Blessed Brotherhood: may Nirvana's Light our Lives o'er shine, in Love and joy and peace benign.

POLYGAMY IN ISLAM

MR. T. Kimura writing in the October (1927) issue of this review under the heading "Women in Buddha's Eye" observes:—"Mahomet allowed the people to have five or six wives." Judged by the moral standard of the present day, such is unallowable violation of morality. Gross misrepresention like this of Prophet Muhammad and Islam has been carried out for centures in the West by the Christian missionaries. They, knowing that Christianity could not stand a day against the rational teachings of Islam, took care to keep the real Islam out of the reach of their flock and to present before their eyes such caricatures of Islam that would be repulsive even to look at. They began to misrepresent its belief, its marriage laws, and its conception of marriage. It has been asserted that Islam degrades the female sex and that it enjoins polygamy. These Christian priests ought to have known that as long as the Holy Quran remains with the Muslims intact as it was revealed to Muhammad, it will not be possible to misrepresent it for ever. Anybody can go to the Holy Quran to see what rights it confers upon woman. It is deplorable to see that even the people of Japan have become victims to this anti-Islamic propaganda carried out by the unscrupulous Christian missionaries. This is due to the fact that the only Islamic literature available to the Japanese people is from the Christian source.

It has been asserted by the learned contributor that Islam enjoined polygamy, whereas nothing could be further from the truth. To regard polygamy as an essential in Islam would be an unpardonable mistake. Islam is an universal religion. With its world wide mission comes the necessity of providing for the requirements of all ages, countries, and civilizations. Besides, the substantial laws—the Code of Islam, the Holy Quran —provide certain ordinances which are, in effect, remedial laws, deprecating their abuse, and laying proper restrictions on their use.

Prophet Muhammad found polygamy practised amongst the people of all countries. He with a deep insight into human nature, could not ignore any one of its aspects, least of all an aspect of such importance as this. If he had condemned polygamy, it would only have resulted in the misery and loose morality which have become—nay, have always been—prevalent in the monogamous countries of the world. He, therefore, under Divine inspiration laid down:—

And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four, but if you fear that you will not do justice (between them) then marry only one or what your right hands possess; this is more proper, that you may not deviate from the right course (the Holy

Quran Al-Niser, ver 3).

This is the only verse of the Quran from which permission to marry more than one wife is derived. This verse neither enjoins polygamy nor permits it unconditionally. It allows it under certain circumstances only; and that permission, too, is given on a very strict condition, that if you cannot deal equitably and justly with all, you shall marry only one. The extreme importance of this proviso, more especially when we remember the meaning which is attached to the word ADAL, equity, should not be lost sight of. The condition amounts in reality to virtual prohibition.

But whereas polygamy is permitted, monogamy is commanded. Then again, according to the Holy Quran, if a man does not preserve equity between his wives, he commits a sin. There is, and has been since the beginning of the world, no other religion which has made polygamy a sin in certain circumstance.

This verse which permits polygamy, was revealed after the murderous battle of Chod, wherein many male members of the Muslim commonwealth were killed, this seriously reducing the male population. Many young girls had been made orphans, many married women widows, and it was necessary to protect them all. Here, then was a situation which made polygamy a necessity. There were more women than men.

Muhammad, being a religious teacher any a moralist could not recognise and such thing as " unmarried mothers " Modern society may condone or wink at adultery, Muhammad could not. If he had not permitted polygamy, even under restrictions, then he would never have deserved that respect both as prophet and as social and moral reformer which he commands today, from all impartial and unbiassed thinkers.

But the Holy Quran does not stand in need of any elaborate interpretations to make its meaning clear on this point that polygamy is allowed under strict, very strict, and limited conditions, and that the Holy Quran declines to give any sort of licence for licentiousness :—

And you have it not in your power to do justice between wives, even though you may covet it. (The Holy Quran, IV, 129.)

This verse, read with the verse that gives conditional permission for polygamy, leaves no room for any doubt that Islam has discouraged polygamy, and in so doing has adopted its usual course of appealing to human nature.

Christian missionaries in the West have not only attributed polygamy to Islam as if it were a purely Islamic institution but have tried to make it an obligatory injunction upon every Muslim to have more than one wife. Mr. Kimura seems to have been more or less misled by these hostile writers of Islam in this respect.

In short in Islam monogamy is the rule and polygamy is the exception.

A. R. MUHAMMAD ZAHIR

TEA AND TEA-ROOMS

SEVERAL countries claim the distinction of being the first country to cultivate tea-plants. For instance, the Indians, Chinese and Japanese respectively believe that their own ancestors were the first planters of tea in the world. All of them are right. The Indian tea was first produced in India, the Chinese tea in China and the Japanese tea in Japan. The fact is there are different kinds of tea. Considering the fact, however, that the word tea comes from the Chinese word Ch'a the original country of the plant might have been China. It is said that it was in the days of the Tang dynasty (about, 1,300 years ago) that the Chinese people began to drink tea, for in a book entitled "Chakyo" (A Book of Tea) writted by Rikyu of those days, we find a detailed instruction showing how to drink tea. In the case of Japan, it was the priest Denkyo (767-823), founder of the Tendai Sect, who introduced tea into Japan, when he returned from China in 805 after a stay of about one year in that country. It seems, however, that the use of tea did not spread in Japan for many years, for no story about tea or tea rooms in those days is recorded in any book. At the beginning of the Kamakura age (1185-1327), Eizen-Zenji, the greatest priest of Zen Sect in those days, came back from China with some tea. This time it soon became the favourite drink of the people and the custom of drinking tea spread to various parts of Japan. At the beginning of the Ashikaga Shogunate, the ceremony of drinking tea appeared for the first time.

The relation between Zen Sect and Tea Ceremony is as old as the tea ceremony itself. It is a well known fact that there is a close connection between the studies of Zen and the ceremony of drinking tea. And most of the famous Zen temples have each one or two tea-rooms of their own. For instance, the Daitokuji Temple of Kyoto has the famous tea-rooms named Koho-an and Shunjian; the Kenninji one called Jyoan; the Rokuenji the Yukatei; and the Kodaiji the Shiguretei and Karakasatei. The tea-room, where tea was given according to tea ceremony for the first time was a small room in the Togu Hall of the Jishoji of Higashiyama, Kyoto, and the first master of Tea Ceremony was a priest named Shuko, who lived in the same age as Shogun Yoshimasa (the sixth of the thirteen Ashikaga Shoguns). The ceremony was then handed down to Priest Showo and then to the famous master Sen-no Rikyu, who established a much improved and elaborate form of tea ceremony. At first Tea Ceremony was monopolized by persons of high social ranks, such as princes, princesses, Daimyos, eminent priests, etc. Since the days of Rikyu, however, the ceremony found its way into all other classes of society. And

as it became popular there appeared various new schools. In the days of Sotan, grandson of Rikyu, a master of tea ceremony named Sosa founded a new school named Omote-Senke, while Soshitsu established another named Ura-Senke. Those new schools of tea ceremony gave rise to many other new schools, and, with the appearance of those new schools, the habit of drinking tea spread even to the remotest corners of the country.

A tea-room is called Chashitsu or Chaseki. But a Chashitsu is the name given to a room where tea is taken according to tea ceremony, while a Chaseki is an independent building in which a tea-room forms the most prominent and principal part. A Chaseki is an improved form of Shoin, the drawing room of a temple. At present a Chaseki is built with a tasteful garden attached to it.

The appearance of tea-rooms and tea-halls has wrought a remarkable change in the architecture of Japan, elegant tea-rooms and tea-halls having replaced Shoin, which had an air rather too official wherein to enjoy cups of tea. And the popularity and development of the tea-ceremony naturally encouraged the manufacture of such articles as teapots, teacups, and various other vessels and instruments required for the ceremony. Of course we have to admit that excessive indulgence in ceremonial tea drinking was responsible for some unhealthy habits, and led people to squander much money on those articles, while wasting much of their time. But we can not overlook the great contribution made by tea ceremony towards the development of architecture of our country.

Thus the Japanese people have made a wise use of tea-drinking in improving their mode of living as well as in the way of building their dwelling houses. In contrast to this, it is significant that the Chinese people paid no attention to the use of tea except as only a drink and tea-drinking has had no influence, good or bad, over their life.

DR. CHUTA ITO

SOME GEMS FROM AGAMA OR "AGON GYO"

A beggar' song:
A head of boar,
A flask of sweet wine,
And a dish of food,
If some one gives me these every day,
I wouldn't worry.

A monk's song:
Buddha,
Dharma,
And saints,
If one worship them,
One gets no illness,
Nor causes of fear.

* * *

In a forest there was a monk. He wished to get a nice and large piece of cloth and make a robe.

Then the god of the woods disguised himself as a corpse and appeared before the monk and danced, singing,
Do you want
A nice piece of cloth
Seven inches long
And two inches wide?
Is it what you think all the day
To have a nice robe?
And what is your thought at night?

Being surprised at this sight, the monk said,
Well, I wouldn't wear a nice robe
But mere rags,
And will see in the day a dance of a corpse
And at night meditate on the uncertainty of life.

* * *

Emperor: "What is that which goes higher and higher if it goes up and goes lower and lower if it goes down?"

Buddha: "That is love and passion."

* * *

Emperor: "What is that which is much more weighty than the earth, higher than the sky, faster than winds and thicker than the weeds?"

Buddha: "Morals are more weighty than the earth, pride is more exalted than the sky, memory is faster than winds and random thoughts are thicker than the weeds."

* * *

Emperor: "What is the treasure that is not burned by fire, nor carried away by floods and stolen by anything?"

Buddha: "That is one's virtue."

* * *

Emperor: "There is nothing wider than the earth, deeper than the sea, higher than the mountains, and more superior than God."

Buddha: "There is nothing wider than love, deeper than one's inside, more exalted than pride and more superior than Buddha."

* * *

Emperor: "There is nothing more loving than one's own child, more valuable than a cow, lighter than the sun and no abyss deeper than the sea."

Buddha: "There is nothing more loving than self, more valuable than rice, lighter than wisdom and no abyss deeper than thought."

* * *

Emperor: "He who gets everything if he wants to have is the mightiest."

Buddha: "He who does not want anything is mightier."

* * *

An emperor's song:

Old age is creeping to me,
Horrible to look at a man
Who is ill and haggard
Or a man dying.
All the virtues as my guide,
I will go to the Pure Land.

A song of Buddha:

Nothing is more dreadful
Than wordly passions.
Old age, illness and death
Are not so horrible.
Give up your passions
And enter Nirvana.

KAKESADA HANAZONO

JOYFUL WORSHIP

To Buddha's holy temple
With joy we come today,
Before His shrine and altar
Our debt of love to pay.
He left His royal splendor,
All earthly joys resigned,
For us the path of freedom
And endless peace to find.

With grateful hearts we hail Him
Our Master and Our Friend;
To Him we owe devotion
Till mortal life shall end.
His holy Path we'll follow,
His Law our guide shall be,
Till in Nirvana's glory
We rest eternally.

—A. R. ZORN

NOTES

DEATH OF BARONESS KUJO

Whole Japan was thrown into a gloom of grief when news was spread that Baroness Takeko Kujo passed away on February 7. She had been stricken about a fortnight before with a serious infection, and though everything possible was done to save her, it proved ineffective.

One of the most beautiful women of Japan and a gifted poetess, Baroness Kujo was an object of adoration by all her countrymen. She was the daughter of the late Lord Abbot Koson Otani, of the West Hongwanji Temple of Kyoto. Ex-Abbot Kozui Otani and the Rt. Rev. Sonyu Otani are her brothers. Born in Kyoto in 1887, she married Baron Kujo, brother of the Empress Dowager, at the age of 22. One year after their marriage they went to England, and one year and a half after Baroness Kujo returned to Japan alone. From that time she lived alone for about ten years, unitl her husband returned home in 1922. It was mostly during that period of her solitary life that she composed many exquisite pieces of poetry, at once beautiful, pathetic and sublime. The following extracts from a sketch penned by "Santaro," the well-known contributor to the *Japan Advertiser*, tell in what high esteem she was held by the general public:—

In the heart of every Japanese she has left an indelible portrait, that of a beautiful woman, thrice blessed—blessed in heart, mind and in personal loveliness. In our world perfect women are few, as few as perfect men. The moon has clouds, the blossoms have a gale; beauty is oft marred by vice, and virtue by pride. But in the late Baroness Kuji bloomed a rare flower, at once so modest, so lovely and courageous. Essentially a daughter of Japanese soil, in culture, sentiments and outlook, she was the type of woman who, I believe, would be best understood and appreciated by Occidental people.

Her sympathies were for the poor; but she was not against the rich. A born aristocrat, she was far from a social butterfly. She was rather a woman of intellect with a heart which at times burned fiercely. There was a time one suspected her of being possessed by a demon. She was an impetuous worker. There was something strong and irresistible about her soul which might have burst her outer shell if there was not an outlet in poetry, religion and social work.

She contributed more than any other woman toward cementing the ties of amity between upper and lower classes of Japan. Those were never too strong, especially between higher and lower female classes. Kujo San was not too proud to mix with social grandees and wives of upstarts, nor was she afraid of men and women they held as vulgar or dangerous. Indeed she often visited the homes of rich merchants and old aristocrats in the cause of religion and charity; and many a hardy matron, disbelieving in charity and "coddling the poor," gave money "for Take-ko San's sake," and when she was gone, wiped the tears from her eyes in sheer admiration for "the courageous girl."

Baroness Kujo used to tour the country and address gatherings of followers of the Shinshu

Sect, and was the leader of Buddhist women in various social welfare works. A collection of her poems and prose writings, which was recently published under the title of Muyuge (Flower without Sorrow), has been and is being widely read, it having already gone through more than sixty editions, She also wrote a few short dramas, one of which was staged at the Imperial Theatre last autumn.

Her last hour was peaceful. She was fully conscious when death was near and just before she breathed her last she bade good-bye to each of those watching by her bed-side. Thanking the nurse who had attended her, she said: "I have fought for life to the utmost of my power. Now I am finished. When the effect of injections passes away, I shall go to a place where there is no death nor misery. Why are you weeping? There is no cause for weeping. Every one must die, as you know."

The General Election

In consequence of the dissolu- of the House of Representatives in January, a general election was held in Japan on February 20. Being the first ever carried out in this country under the new universal manhood suffrage law, it aroused very deep interest both at home and abroad. Of more than twelve million voters, including nine million new voters, nearly ten millions turned out to cast their ballots. The following table shows the results of the voting as compiled by the Home Office:—

Seiyukai (Pro-government) ...	221
Minseito (Opposition)	214
Independents	16
Proletarians.....	8
Businessmen's party	4
Kakushin Club	3
Total.....	466

The following table shows the number of votes secured by the various parties:—

	Votes
Seiyukai	4,414,743
Minseito	4,122,411
Proletarian parties	476,440
Independents	326,866
Businessmen's party ...	163,336
Kakushin club.....	81,336

As all these figures show, the Government has emerged victorious, but by a very narrow margin. It may even be said that with such a small majority over its principal opponent, the victory of the Government is akin to defeat. In the circumstance, it is hopeless to see political stability established in this country for some time to come, the general expectation being that the Government under Baron Tanaka will not be able to remain long in power. It may be added that of about thirteen Buddhist priests, who ran, only one was returned, the successful candidate being the Rev. Dr. Benkyo Shiio.

Two Buddhist Americans Buried in Japan

In the cemetery of the famous Miidera Temple on a picturesque hill at the back of the town of Otsu by Lake Biwa not far from Kyoto stands the moss-covered tomb of Ernest Francisco Fenellosa, American philosopher and art critic, who was the first

foreigner to appreciate Japanese art and interpret it to the West. Next to his resting place there was erected a few weeks ago a new tomb to bury under the remains of another American, Dr. William Sturgis Bigelow of Boston, which were brought to Japan by the *Empress of Russia* that arrived at Yokohama on February 16. Both were great lovers of Japan and it was according to their will that their remains were laid to rest in the compound of the Miidera. Fenellosa came to Japan in 1878 as lecturer on philosophy at the Tokyo Imperial University and was intimately associated with Japanese art and art circles for nearly thirty years. It was according to his suggestion that the present Tokyo Academy of Fine Art was established. Besides introducing Japanese art to the West, Fenellosa rendered distinguished service to Japan by contributing a great deal to the revival of the art, which was going to decay in the confusion following on the political revolution of the early Meiji years. It was chiefly due to his influence that Dr. Bigelow came to love Japanese art as ardently as he did. He came to Japan thirty years ago and stayed in the country for a few years, during which time, with the assistance of Fenellosa, studied Japanese art. Being a wealthy man, he made a great collection of Japanese art objects and assisted and encouraged Kano Hogai, Hashimoto Gaho and some other artists. His collection of Japanese masterpieces, valued at several million yen, has been contributed to the Boston Art Museum.

Both men were converts to Buddhism. They had perceived that in order to appreciate Japanese art fully, they must know Japanese Buddhism, and studied it under the abbot of the Miidera, with the result that finally they embraced Buddhist faith. They had been ardent lovers of the beautiful scenery surrounding the Miidera and so both desired their remains to be laid there at rest.

Siam's Star Rising

As a brother nation of Asia and particularly as a nation, the prepondering majority of whose people share the religious belief of the Siamese, we Japanese are sincerely glad to learn that "Siam's star is rising." This encouraging remark is made by Professor Francis Bowes Sayre, of Harvard Law School, who in 1923-24 acted as adviser in foreign affairs to the Siamese Government. He describes in the *Atlantic Monthly* the prolonged negotiations with the various powers by which extraterritoriality in Siam has become a thing of the past. After 70 years of extraterritoriality, Siam, he says, "is once more autonomous and free."

"With the removal of the old fiscal restrictions," says Professor Sayre, "new vistas open out." He adds:—

> King Rama VI. died in November, 1925, soon after the completion of the treaty negotiations. During the close of his reign expenditures were exceeding the national income and a financial crisis loomed ahead.
>
> With the accession to the throne of his brother, King Prajadhipok,

vigorous measures were taken. Instead of negotiating foreign loans or increasing taxes the new King adopted the more salutary method of eliminating needless and extravagant expenditures. He required each ministry to prune away waste, to dismiss supernumeraries, to abolish sinecures. Economy bacome the watchword of the day.

Bravely he led the way by reducing at a single stroke the revenues allowed for royal expenditure from nine million to six million ticals. His earnestness was irresistible. As a result Siam has turned its deficits into surpluses; and the present intention is deliberately to budget for surpluses so as to build up substantial reserves.

In view of the great natural wealth of the country, in view of the increased revenues made possible under the new treaties by slight increases in duties on widely consumed articles, in view of the practicability of improving the rice crops and introducing other secondary crops. Siam's financial future looks very bright.

In constitutional matters a similarly vigorous policy has been pursued. At the end of the last reign the King has been more and more successfully isolated from the best counsel of the realm by a group seeking its own ends. One of the new King's first acts was to dismiss from the high offices which they had attained the leaders of this group.

Simultaneously he created a new constitutional body to give to the Soverign advice on high matters of policy. This Supreme Council of State, composed of five men, was small enough to impress responsibility on each of its members. Upon it he placed some of the ablest and most sincere of Siam's leaders.

By this adroit and statesmanlike move not only was an avenue of access to the King opened up, but Siam gained what she badly needed —a single body to help co-ordinate and unify the work of the separate ministries.

The King is hoping to develop the people's political experience by creating popularly elected municipal councils in some of the larger cities.

Siam's judicial problems are already well in hand. The patient and thorough work of the Code Commission has borne fruit in able codes of law based on the best European models. Five years will probably be required for the completion of these codes. The most important part of the judicial groundwork yet remaining is the teaching and training of Siamese judges.

Further progress demands special activity in two directions—the one the vigorous pushing forward of general education, which is made exceptionally difficult by lack of trained Siamese teachers and Siamese textbooks; the other the stimulation of agricultural productivity by standardising and improving the rice crop and by introducing secondary crops such as tobacco and hemp.

Buddhist Mission to Malaya

According to the *Ceylon Daily News*, a public meeting of Buddhists for the purpose of considering a request from the Buddhist resident of Kuala Lampur, Malaya, to send out Bhikkus to preach the "Dhamma" was held on January 9 at Ananda College. It was explained that Buddhists of Malaya had promised to see that the passage money, the housing, feeding, travelling expenses, etc., would be borne by them.

Rev. Dennepitiya Pragnasara, one of the speakers on the occassion, said that it was the duty of the Buddhists to preach the teachings of the Master to the world. Buddhist missionaries had done so in the past but it had now ceased and therefore they should see that every endeavour was made to proclaim to the world the truths of the Dhamma. There was now a re-awakened interest among Buddhists in that direction and he wished their present efforts every success.

Another speaker, Mr. D. B. Jayatilaka, said among other

things that Buddhist monks should be sent not only to Malaya but to other parts of the world also where they were needed. That was a great and noble object which required a good deal of thought and consideration and for that purpose a separate meeting of a more representative character should be held. The Mahabodhi Society and the Dharmaduta Sabha at present did such work. The preaching of the Dhamma was a duty that had come down to the Sinhalese Buddhists from the ages. In ancient times Sinhalese Buddhist monks had preached in China and Japan and although there were no references to them in Sinhalese books there were references to them in Chinese books. It was not only Sinhalese Bhikkus but even Bhikkunis had preached in foreign land. But they had forgotten their duty during the last 300 or 400 years. Not only Malaya but other countries such as America and Germany were anxious to learn Buddhism from the pure fountain of Ceylon Buddhism. While they thought of preaching Buddhism in other lands they should also try to live as better Buddhists in Ceylon and put into practice what they preached. They should not allow that pure Buddhism to lie only in their books and not in their hearts.

The meeting was adjourned after deciding to send four priests to Malaya as requested and to make the necessary facilities for the departure of those priests and their stay in Malaya.

Revival of Chinese Medicine

It is a remarkable and interesting phenomenon that in Japan, where Western medicine has made great progress and many eminent physicians of world-wide reputation have appeared, a movement to revive the old Chinese school of medicine has lately been started and is steadily gaining ground. In fact there are not a few Japanese even among well-educated and intelligent classes, who believe in and prefer Chinese to Western medicine, and a society called Oriental Medicine Association was organized in Tokyo a few weeks ago by these men. The promoters of the society declare that medical science in the West is profiting by the researches into medicine of the Orient and that Japan should follow suit. As a first step, they opine, the practice of medicine of the old Chinese school, which is all but dead since the promulgation of a law putting a ban on it over forty years ago, should be revived. With this in view they are planning to send in a petition for it to the first session of the new Imperial Diet.

In this connection, it is interesting to note that Chinese medicine is gaining in popularity on the Pacific coast of America. A united Press correspondent recently writing on the subject says as follows :—

> And here on the Pacific Coast, Chinese medicine with all its mysteries and strange ways is spreading like a new religion. New modern buildings are springing up in every city of the West accommodate Americans who are paying hundreds of thousands of dollars for medicines that China is supposed to be discarding.

Patients are flocking to these new places in such numbers that they must make appointments in advance with some of them. They describe their ailments, and a genial Chinese who calls himself an herbalist nods his head. He understands. He comments briefly that the five principal organs —lungs, liver, kidneys, heart and stomach are not in harmonious agreement but can be synchronized if the patient will drink herb teas brewed before his very eyes in manner long known to Chinese physicians. The patient drinks, pays, is cured. He writes a testimonial and is well pleased.

Within the last two months seven herbalists in the San Francisco bay region have been compelled to seek larger quarters, some of them occupying entire buildings of two and three floors.

Romance in Real Life

One often hears of doers of acts of disinterested kindness afterwards rewarded in some wonderful manner. Here is the latest instance, which occurred in Seoul, capital of Korea, a short time ago. Miss Ella A. Lewis, an American missionary died last year leaving all her property, including valuable real property, to a young Korean, whom the deceased lady had not known until a few years before her death. Reporting on this remarkable case a local Japanese paper, as quoted by the *Seoul Press*, says:

One winter morning in 1925 a Korean walking along Shoshindo saw a foreign woman very poorly dressed—so poorly indeed that she looked no better than a mendicant according to the statement by the man himself—spliting some firewood and out of compassion assisted her in the work. The foreign woman was greatly moved by man's kindness—for who would not have been moved by such kindness—but her gratitude to him was no ordinary feeling for in her last moments she willed her entire property to him, a perfect stranger save for the fact that he had once shown her kindness. Her property consisted of 5,000 *tsubo* of land with a two storey house in foreign style on it, a fixed deposit to the amount of 70,0000 *yen*, and current deposit of over 4,000 *yen*. The foreign lady was none other than Miss L. R. Lewis, who died at her house at No. 132, Shoshin-dō, and the Korean is Yun Wha Chung in the service of Seoul Prefecture. Miss Lewis came to Korea 35 years ago as a missionary and working also as a hospital nurse gained the confidence of the late King of Korea, who gave her a tract of land in recognition of her services. She led a very simple and plain life and saved all she earned until she amassed a considerable fortune. Though thus able to live in clover if she wished to, she lived a solitary and poor life until at last she attracted the pitying attention of the man, and the dying embers of her suddenly burst into flame of such profound gratitude that she left all to him.

An English Buddhist Wedding in London

A very interesting piece of news has come from London. It is to the effect that the President and Secretary of the London Buddhist Lodge were united in marriage on Saturday, December 17, 1927. The civil ceremony

took place at the Town Hall, Ealing, and the religious ceremony at the Lodge Room, in the evening of the same day.

The ceremony was purely Buddhist, the Officiant being Mr. A. C. March. As the First Reading, Mr. A. H. Pekins read the First Sermon at Benares; the Second Reading being undertaken by Mr. Chas. Galloway, who selected the story of "The Marriage-Feast in Jambunada," and "Anathapindika." from *Gospel of Buddha.* After the ceremony, Mr. A. H. Pekins presented an antique Chinese rose bowl on jade base to the bride and bridegroom as a mark of the esteem and affection of members of the Lodge.

The same night Mr. and Mrs. Humphreys left for France and Switzerland to spend their honeymoon.

Members of the Lodge and other friends of the bride and bridegroom to the number of thirty assembled at the ceremony, amongst whom were the Rev. Kawasaki, who has now returned from the Continent and who hopes to establish a Japanese Mahayana Society in London before he returns to Japan. The Rev. Will Hayes, of Chatham, was also present.

We are sure that we are voicing the wishes of all our readers in expressing to Mr. and Mrs. Christmas Humphreys the most sincere wishes for a long life of united peace and happiness and increased opportunities to further the spread of the Dhamma in the West.

Dr. Nitobe on Japanese Faith

In the course of a lecture recently delivered in Tokyo before an assembly of foreigners, mostly Christian missionaries, Dr. Inazo Nitobe, author and thinker of international fame, declared that the Japanese were a deeply religious people. Among other interesting remarks, he illustrated the Japanese religious sense as related to ancestor worship. He said:

> With the progress of biology, science and the discovery of secrets pertaining to heredity, ancestor worship will become a most scientific attitude of mind. This trait will find full expression in the future, particularly in America. In the past the American people have been too busy culting down virgin timber and building factories to think of the past, but as civilization becomes older they will begin to look to their ancestral descent. Already many are going to Europe looking for their ancestors. Thus as a new race they will come to regard the ancestral thought as a great influence in their present lives.
>
> Ancestor worship in some of its progressive and ascending form takes one back to God the creator, to Him who made heaven and earth. In this sense Christianity is ancestor worship. Reverence for the All-Father is ancestor worship. It is this worshipful attitude that made Christianty. Thus in the end we see that the Japanese people have the some religious instincts as seem peculiar to all men. It is not that Japanese have attained greater religiosity, but that what may appear to foreigners as irreligious, may represent a deep religious faith.

TIT-BITS IN THE BUDDHIST WORLD

In commemoration of the coronation of the Emperor to be held in autumn this year in the old Palace at Kyoto, an association of women believers connected with the Chion-in Temple of Kyoto has decided to have a hall erected at the cost of 150,000 *yen*. The hall, which will be used as their rendezvous, will be built in purely Japanese style.

* * * *

As one of several enterprises to be taken up by the Association of Women connected with the West Hongwanji of Kyoto to commemorate the coronation of the Emperor, it has decided to establish a department to take charge of lecture-meetings for women on religion, which the leaders of the association propose to hold regularly in all the important cities thoughout the Empire.

* * * *

The Rev. H. Gamachi, abbot of a temple belonging to the East Hongwanji of Kyoto, has left for Italy on a visit. He is taking with him a set of presents from that temple to Premier Mussolini including some sutras and a book in English dealing with the doctrine of Shinshu Sect.

* * * *

In compliance with the will of her husband, who was a devout follower of Buddha and one of the richest men in the city of Toyama, Mrs. Uta Asada has established a judicial person by endowing it with the whole of the property left her. Care of orphans, relief of destitute persons, help to worthy students and the establishment of a library are work to be undertaken by her foundation.

* * * *

A waterworks system aiming at prevention of fire is now all but completed in the ground of the Horyuji Temple near Nara, the ancient capital of Japan. The temple is built of wood, and having been erected more than ten centuries ago, is the oldest building of the kind in the world. Besides the main hall, the temple contains a five-storied pagoda of noble structure and a number of priceless images of Buddha and other Buddhist deities. To protect all these the waterworks has been constructed at the cost of nearly 300,000 *yen*. It took seven years to complete it. Among other preventive measures installed, a gigantic reservoir has been erected near the temple and on the outbreak of fire it will instantly be opened to envelop the whole building with huge columns of water.

* * * *

Mr. Ushiro Hazama, a policeman in service of Shimanouchi Police Station at Osako for eight years, has recently become a Buddhist priest. He now lives in a temple at that city, goes out during the day time to crowded places to search for

fallen men to lead them back to decent life and preaches in the evening to seekers after truth and salvation.

* * * * *

The West Hongwanji of Kyoto has a plan on foot to organise associations for young men working in factories throughout Japan for the purpose of propagating Buddhism among them by despatching itinerant lecturers and preachers.

* * * * *

For the purpose of giving Buddhist education to matrons of dormitories for female factory hands, the West Hongwanji of Kyoto is preparing to form a special class for them. Through them it is hoped by those working for it to spread Buddhist influence to hundreds of thousands of girls working in factories.

* * * * *

A society was organized by parishioners of the Sonenji Temple at Sanya, Asakusa, Tokyo, in June last with the purpose of helping those in need when they have to give funeral services. For only ten yen per capita the society undertakes decent burial, but charges nothing for those unable to pay even so small a sum. During the half year since the society was organized, it has held roughly 200 paid and 100 free funeral services.

* * * * *

A higher school for girls, the first educational organ for women ever founded by the Buzan branch of the Shingon Sect, has been established in the compound of the Hosenji Temple at Nakano, suburb of Tokyo. The school building cost 225,000 *yen*. It will be opened in April.

* * * * *

The largest Daibutsu, or 'Great Buddha,' in the world has been built at Beppu, Kyushu, a resort famed for its hot springs. The image is made of reinforced concrete and being 80 feet in height, is 20 feet higher than the famous Daibutsu at Nara.

The Buddha is dedicated to the souls of about a million people who have died in Japan and who have had no relatives to perform the perscribed ceremonies over their remains. A large number of persons who have committed suicide are included. The bones and ashes of many of these are inside the image. They were gathered from all parts of Japan by the builder, Mr. Eizaburo Okamoto, of Beppu.

The entire project cost 100,000 *yen* and this was borne entirely by Mr. Okamoto. The Buddha is sitting cross-legged in a state of peaceful meditation on a stand in the shape of a huge lotus flower.

* * * * *

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of seeking Bodhi upward and the latter that of attempting the salvation of the masses downwards. As taught by Buddhism in general man must open his way to salvation by his own exertions. For this reason, it appears as if man goes upward by his own power. In reality, however, he does this thanks to arrangement made for him by the Buddha. In fact in this world of ours there is neither absolute *jiriki* nor absolute *tariki*. Only in regard to the all important question of leaving this world to be born in Paradise, our mental power is too feeble to probe into its mysteries. For this reason, in this respect we have but to rely on the absolute and perfect power of the Buddha and herein is it possible to conceive what we call absolute *tariki*.

In one of his hymns, Shinran says: When a man, who reached the Pure Land of Ease and Blessedness, returns to this wicked world of five impurities, he is like Sakyamuni and limitless is the benefit the masses receives from him." This passage is an explanation of *Genso Eko*. In fact only one who is qualified to receive *Oso Eko* is entitled to say anything about *Genso Eko*. When faith in the power of the Buddha is absolute, it can be said to be supreme faith or adamantine and indestructible faith. Only one who is possessed of such faith may speak of returning to this world from Paradise to save other persons.

A woman of such supreme faith was the late Baroness Kujo, whose death took place in February last. By her death women, literature, social welfare work and religion in this country have suffered a great loss which can not easily be retrieved. She was a woman blessed in every respect. In her short life of only forty-two years, she had received such a great amount of blessing that were she to live until the age of a hundred she could hardly receive more. She was so loved and respected by all classes of people that the news of her sudden death was a great shock to them all and the regret expressed thereanent in the press was spontaneous, genuine and universal. Gifted with a person of exquisite grace and beauty, she was the central figure of Japanese womankind. She was also a talented poetess and dramatist and by her death the Japanese literary field is much poorer. As a social welfare worker, her field of activity was by no means extensive, but the institute she established for taking care of workmen's children and the medical corps she organized for the benefit of patients in needy circumstances have been doing splendid work. In the latter kind of charity work, she led others by her personal examples of zeal and sincerity. "She would pay visits even to the most repulsive of patients without showing the least hesitation to enter what can scarcely be called a human habitation," said Dr. Osumi, chief physician of the medical corps. "And so we were simply compelled to follow suit." No wonder then that the inhabitants of Mikawajima, one of the poor quarters of Tokyo, where Baroness Kujo was most active in doing this kind of philanthropic

work, regarded her with utmost love and respect, as if she were their own mother. When the sad news of her death reached them, so great was their grief that many broke down crying they had lost their mother Kannon (Goddess of Mercy) and every one of them, men and women, young and old, contributed one *sen* towards the fund for purchasing flower offerings. On the day of her funeral, all shops and factories in Mikawajima closed their doors and nearly 5000 inhabitants of that quarter lined the street through which the coffin was carried and paid their last respect to the lamented lady, while members of the local Young Men's Association kept vigil during the night in which her body was cremated. No better evidence than all these spontaneous expressions of grief is needed to see how deeply loved and highly respected she was by the people for whom she had worked for so many years.

Baroness Kujo went through the horrors of the great earthquake and fire that overwhelmed Tokyo in 1923. She was then living in the Hongwanji Temple at Tsukiji and it was with bare life that she escaped from the devastating conflagration, leaving all her earthly possessions to be reduced to ashes. Even as she fled from the burning temple, she did not forget to rescue a child wandering in the street and taking the little one by hand ran to the ground of the Hama Detached Palace near the seashore, where with hundreds of refugees she passed a sleepless night in the open. This terrible experience seems to have deepened her faith, for since that time we find her engaged more actively in religious work. She had long been the energetic and hard-working President of the Federated Associations of Women of the Shin Sect throughout the Empire. Not contented with making exertions for the cause of the religion she believed in in this way, she now organized a society of prominent ladies, with whom she associated, and held regular meetings to enable them to hear lectures by eminent preachers. It may be added that even its moving spirit is now gone, this society will remain in existence and administer to the spiritual needs of its members.

Baroness Kujo was a zealous patroness of female education in this country. Not only was she closely connected with the Women's Associations of the Shin Sect throughout Japan, the Reijo Kyokai and the Young Women's Buddhist Association, she had more or less relations with a number of great schools for women, such as the Chiyoda College and Higher School for Women, the Musashino Girls' Higher School and College and the Hinode Girls' Higher School.

The death of such a great woman, who served society so efficiently and benefited so many people in so varied fields, is a misfortune and a loss to this country, the magnitude of which it is hard to estimate now but will be felt more keenly as time passes. The womankind of Japan will miss her as its highest type, art and literature as a shining ornament, Buddhism as a model of faith, education as a guiding

spirit and the poorer classes as one of their best friends and benefactors.

The last hour of Baroness Kujo was beautiful beyond comparison. Hers was indeed the end of life, which we may well call *Dai-ōjō*. As she felt Death approaching, she took hold of her mother's hand and both smilingly bade good-by to each other. No tears were seen standing in the eyes of both mother and daughter and not a word of grief escaped out of their lips. Like mother and like daughter! None but those who had imbibed the boundless mercy of Amida to the full and held adamantine faith could face the surpreme moment of life with such serene composure. Finally she turned to her elder brother, the Lord Abbot of the Kibe branch of the Shinshu Sect, to ask him to give a sermon and listened to his talk on *Genso Eko*. As he finished it and said to her, "Come back to this earth after making yourself a nobler person," she firmly said, "Surely I will." May she come back to complete all the good work she had so splendidly initiated!

J. TAKAKUSU.

DEATH

What is this that draweth near,
And the weeping that I hear?
What lies there so cold and still
Answer Channa if you will?

It is death that now you see,
Thus ends life of misery,
All must die both high and low
Through the gates of death must go.

——*From D. Hunt's "Lord Buddha's Life,"*

BUNYIU NANJIO: HIS LIFE AND WORK

IV

FACILITIES for the study of Sanskrit were at last secured for Nanjio and Kasahara by the Japanese Minister at London, the late Mr. K. Uyeno, early in 1879. Through a Rev. Brookes, a friend of his, a letter was obtained from Dean Stanley of Westminister Abbey to Professor Max Müller of Oxford. The latter received them at his home very warmly, and by his advice they put themselves under the care of a young student of his, Mr. Arthur A. Macdonnell, who later became Professor of Sanskrit in the University of Oxford.

Nanjio tells us it was a hard task for him to master the intricacies of Sanskrit grammar, and he pays a grateful tribute to the kindly patience with which his instructor helped him along in his difficult study. He spent the summer in the Channel islands where he kept up his study of Sanskrit. If he found his first acquaintance with that language rather forbidding, he evidently surmounted the initial difficulty without much loss of time, for in less than a year we find him sufficiently advanced in his study to be able, with the help of a dictionary, to feel his way intelligently through a sutra in the original text.

In January 1880 Nanjio and Kasahara began a systematic study of Sanskrit sutras under Prof. Max Müller himself. In September Max Müller left for Berlin to attend a meeting of the Congress of Orientalists. Thither, by his advice, they soon followed him, and there they were fortunate to make acquaintance of a number of prominent scholars. On their way home, they made a stay of thirty days at Paris, during which time they succeeded by diligent application in making copies of a number of important Sanskrit sutras which by Professor Max Müller's suggestion they were able to take out from the Paris Library. Nanjio says he never had in his life so busy a time as during this stay in the French capital. He and his comrade had to work almost incessantly day and night.

In 1881, Nanjio went up to London and volunteered to put in order the manuscripts of the catalogue of the Chinese Tripitaka kept in the Library of the India Office, a task which had been attempted with but indifferent success by a certain English student of Chinese. While thus engaged he was surprised to receive a note from his friend Kasahara saying that he had been diagnosed by a physician as an advanced case of consumption and that he was, therefore, going home. Kasahara was never in robust health, and his studious habits, combined with his arduous work in copying Buddhist scriptures in Paris and later in England, evidently hastened the progress of the disease. Such was his conscientious devotion to the cause of learning that even after the

physician ordered him home he did not leave England until he had completed the task assigned him by Max Müller, which consisted in making a critical examination of the text of a Sanskrit work called "Dharmasamgraha" believed to have been written by Nargarjana. He came home in November and died two years later at the age of thirty-one, mourned and honoured by all who knew him. Among them none grieved for his death more deeply than his master and friend Prof. Max Müller who in a long letter printed in the *Times* paid a touching tribute to his unique character and personality. It goes without saying that Nanjio sorrowed very deeply for the loss of his life-long bosom friend. While Nanjio's bent of mind inclined toward history and literature, Kasahara was more interested in philosophy, being a keen student of Kant and Schopenhauer. His early death was, indeed, a great loss to the Buddhist world of Japan.

The work that Nanjio took upon himself of rearranging and editing an English catalogue of the contents of the Chinese Tripitaka, occupied him fully three years. It was issued by the Clarendon Press in April, 1883, under the title of the "Catalogue of the Chinese Translation of the Buddhist Tripitaka, the Sacred Canon of Buddhism in China and Japan." He was presented with ten copies of the work besides an honorarium of a hundred pound sterling, which as usual he at once invested in books. In the following month he was gratified to see the publication of the two sutras of Muryoju-kyo and Amida-kyo (Larger and Smaller Sukhāvatīvyūha) jointly translated by his master and himself. These were subsequently comprised in the "Sacred Books of the East."

Nanjio's work in the field of Sanskrit research was now widely recognized in Europe, and he was planning an ambitions programme of investigation when circumstances made it necessary for him to cut short his stay in England. A letter from his adopted father then living in Kyoto brought him a sad news. His real father who had visited his adopted mother who was seriously ill in that city was seized with some sudden sickness to which he succumbed in a few hours. Moreover his adopted mother's condition was very precarious, and so his speedy return to Japan was earnestly requested by his adopted father. Always dutious to his parents, both real and adopted, this touching appeal left him no choice but to take the earliest opportunity to hurry homeward.

Prof. Max Müller and other friends of his, when they heard of this, heartily regretted it and tried hard to persuade him to give up his idea of going home. But their words made no effect upon his resolution which, as already mentioned, had been taken from a sense of filial duty. Shortly prior to his departure he was invested by the University of Oxford with the degree of Master of Arts in recognition of his scholarly services in connection with the publication of the catalogue of the Chinese Tripitaka. When he left Oxford Max

Müller came with him as far as London where he took leave of his revered master in tears of sorrow and gratitude. In his "Reminiscences" he devotes several passages to his personal contact with Prof. and Mrs. Max Müller who both made a deep and lasting impression upon Nanjio and Kasahara. Both these men held them in deep and heart felt veneration to the end of their life.

Leaving London on March 28, 1884, Nanjio arrived at Yokohama on May 18, travelling by way of America.

M. ZUMOTO

RIGHT SPEECH

Let Truth upon thy lips
Its seal impress
To guard thee from deceit
And false excess.

Let Purity pervade
Thine every word,
Lest that which may defile
From thee be heard.

Let Love unto thy voice
Its music lend,
Then shalt thou gladden all
And none offend.

Let Wisdom thee restrain
Lest thou betray,
Or idle tales repeat
To cause dismay.

Thus let Right Speech reveal
In every hour
The Buddha-life within,
Thy guiding power.

—A. R. ZORN

BUDDHIST "VOID" THEORY IS NOT NIHILISM

"Void" is a translation of "Sunya," and as "Sunya" means nothing, void has come to carry the idea of nothingness or nihilism as the very simple and natural interpretation. But it seems hardly to have occurred to the interpreters that the interpretation involves an absurdity from which one can hardly extricate oneself. The absurdity becomes quite palpable, when we remember the well-known philosophical dictum "ex nihilo nihil fit"* (nothing can come out of nothing). If there is nothing in the beginning, the creation itself becomes quite an impossibility.

This leads us to believe that the Buddhist "Void theory" has been misrepresented and so we undertake this discussion with a view to arriving at a right understanding of the theory.

The following extract briefly describes the "Void theory" and the school that represents it:—

"It was urged that man was nothing, the outside world was nothing, he came from nothingness and to nothingness would return. Rajendra Lal Mitra, the great Orientalist, said that this school, the Sunya-Vadis, was a well-known school of Hindu philosophers—plainly Siva-worshippers."†

Now the Siva-connection of the theory gives us a very good hint as to how to pursue it further. Siva was originally a Sky-god and "akasha" or sky is one of the eight forms (Asta murti) in which he is worshipped by the Hindus. Sunya is one of the common names of "akasha" or sky. So the worshippers of Siva being in fact the worshippers of Sunya, it presents very little difficulty to understand why Sunya-Vadis should be regarded as the worshippers of Siva. Akasha for which Sunya stands, is not really emptiness but it is a real substance, it is composed of ether. So Akasha may more accurately be designated as the "ethereal sky." There is a word "Vyome" which is a synonym for "Akasha" and has the same signification of "ethereal sky." Siva is named after it "Vyoma-deva" that is "sky-typified god."

From science "ether" is known as the finest form of substance pervading all space. As Buddhist Sunya has been shown to be identified with "ether," it is proved to be really something and some very important thing. So it would be quite wrong to interpret it as "nothing."

Sunya must have been therefore a positive principle and not a negative principle in its first conception. But in course of time this fact was lost sight of, and Sunya came to be taken in its ordinary acceptance. This gave rise to a hopeless confusion. Thoughtful Buddhists very well perceived the anomalous situation arising out of this confusion and set about philosophical speculation to get rid of

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* Cf: Gita—"Nasate Vidyate bhavah."—"There is no existence out of the non-existent."

† India in Primitive Christianity by Arthur Lillie. p. 128.

this anomaly. Thus there arose a school of speculators who would interpret Sunya philosophically and at the same time naturally, for which they are designated as Swabhavikas i. e. Naturalists. Here we have a summary of the views put forth by this school.

"Now one section of the Indian Swabhavikas also worshipped a space turned into a God. The Prajnikas, says Hodgson, made Nirvritti into a God. And the other section of the Swabhavikas went nearly as far. There was nothing, they said, but matter. It was called Swayambhu (the Self existent)."*

This evidently shows how the Sankhya theory of Prakriti was called in to explain the "Void theory" both naturally and theologically. Prakriti in her natural aspect may be regarded as the Infinite Space out of which matter evolves, the space being a material entity but not a non-entity, In the theological aspect she is identified with the Supreme Divine Principle.—The Female Divinity Durga. The Buddhist Divinity Prajnaparamita has been conceived after her.† Durga being simply a female counterpart of Siva, it is quite plain how Siva should be looked upon as the main Divinity of Space or Sunya.

The epithet "Swayambhu" used of matter is also a name of Siva. From this we can well infer space worshipped as a God, to be God Siva. And this proves Rajendra Lal Mitra's statement that Sunya Vadis were the worshippers of Siva to be well-founded.

So we have come to see that the Buddhist Sunya instead of being void or absolute non-entity, is the ultimate reality of the universe.

SITAL CHANDRA CHAKRAVARTY, M.A.

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* India in Primitive Christianity by Arthur Lillie. p. 128.

† Cf: "I salute that Dharma (Durga) who is Prajnaparamita (the Wisdom of the other Bank) pointing out the way of perfect tranquility to all mortals and leading them in the paths of perfect Wisdom, who by the testimony of all the sages produced and created all things." Hodgson's "Religion of Nepal"—p. 142.

HISTORICAL FACTS AND TEACHING OF SHINRAN

1. Life of Shinran:—Though founder of the Jodo Shinshu, the most influential of all the Buddhist sects in Japan, we have no exact knowledge of the life of Shinran.

Until recently, the life of Shinran was not well authenticated and some scholars even advanced the opinion that there never lived such a person as Shinran. At present, however, Shinran is regarded as a man who really existed in history. Among others irrefutable evidence is the collection of his letters and other specimens of his handwriting made by Dr. Zennosuke Tsuji, the well-known historian, who maintains that as long as there are letters signed Shinran there must have been the writer.

2. Works and Handwriting of Shinran:—But the specimens of his handwriting are not the only thing that proves the historical existence of Shinran. We have many books written by the saint. Of course we admit that forgery is not impossible in the case of one's works. But the fact that it was only thirty years after the death of Shinran, which took place on November 28 of the Second Year of Kocho (1262), that Kakunyo, grandson of Shinran, quoted from the works of his grandfather, disperses all clouds of doubt as to the authorship of Shinran's books. For no such great books as of Shinran could have been forged in such a short interval of time as thirty years. If, on the contrary, there was some one who wrote those books under the name of Shinran, it means that the forger was a man as great as Shinran. Moreover, there are relics of Shinran in various parts of the Kwanto district. For instance, there are temples built by the twenty-four senior disciples of Shinran. It is incredible that all these relics are forgeries.

Then, how is it that no reliable biography has ever been written of such a great priest as Shinran ? We believe it was because Shinran's life was not a showy one. Honen, teacher of Shinran, was a great priest, and was much in favour of the Imperial Court of his days, and had many disciples, who were also prominent men. Whereas, the name of Shinran is not mentioned in history at all. This makes us to think that Shinran became popular and famous and his teachings spread after his death.

3. The Godensho and the Seitoden:—The only biography of Shinran that ever appeared is the Godensho, which was written by his grandson Kakunyo. The youngest daughter of Shinran, who was named Iyajyo, was married to Hino Hirotsuna and bore him a son Kakuye, who had a son Kakunyo. Thus, Kakunyo was the fourth in descent from Shinran. But as the abbot of the Hongwanji Temple, he was only the third, for Zenran, son of Shinran, did not become the head of the Hongwanji Temple, but gave the post to his son Nyoshin, who became the second head-priest of the temple after

his grandfather Shinran.

The Godensho is a pictorial biography of Shinran by the pen of Kakunyo, the third abbot of the Hongwanji Temple. It is now an established custom with the believers of the Jodo Shinshu to read the Godensho before the family Buddhist altar every year ōn November 28, the anniversary of the death of Shinran. The pictures in the book were done by a Buddhist artist named Jyoga by order of Kakunyo, who added explanatory notes to them. The Godensho has many wonder tales. Some of the tales are historically supported. It cannot be said, however, the whole of the book is reliable, for we cannot but suspect that some of the stories given in it were the invention of Kakunyo with a view to enhancing the prestige and authority of the Jodo Shinshu.

In any case, it goes without saying that wonder tales are not reliable enough as a biography. And it is a question how far we can believe in the authenticity of the Godensho. But, the lack of any other biographies of the saint compels us to pay some respect to the book. For, if we put aside the Godensho as worthless we have to give up all our knowledge of Shinran. In later years, the Takada Sect of the Jodo Shinshu compiled the Seitoden, another biography of Shinran. And the Godensho and the Seitoden are the only biographies we have of Shinran, though neither the former nor the latter is very reliable.

4. Genealogy of Shinran:— I said that we have no reliable biography of Shinran, and that neither the Godensho nor the Seitoden can give us any authoritative information about the great priest. For instance, the Godensho says that Shinran was a son of Hino-Arinori, who was a descendant of Fujiwara Kamatari, the great statesman and founder of the illustrious family of Fujiwara. It is generally said that Hino-Arinobu was father to Hino-Arinori, and Arinori to Shinran. If this record is correct, it means that Shinran was born when his father Arinori was ninety years old. But there are several other opinions about the birth and genealogy of Shinran. And after all, what we are convinced of is that the Godensho is not reliable concerning the birth and genealogy of Shinran. From this fact, we conclude that Kakunyo had no special intention to draw up a false genealogical table for Shinran. If he had, it would have been easy for him to make a coherent one. The reason why Kakunyo registered Shinran as one of the members of the Hino family was, I think, that the people at large in those old days had entertained great respect for good lineage, and Kakunyo thought it expedient for the interest of the Jodo Shinshu to represent Shinran as a member of a highly respected family, and with the permission of the Hino family, which became a relative of Shinran because of the marriage of Shinran's youngest daughter Iyajyo to Hino Hirotsuna, Kakunyo attached Shinran to the Hino family. Such being the probable case, nothing reliable is known as to the real lineage of Shinran.

5. Shinran on Mt. Eizan:—

Thus no one knows who was the real father of Shinran and what was his real genealogy. From various records and facts, however, there is no doubt that Shinran had studied on Mt. Eizan, where there were famous temples in charge of many learned priests. The priests studying at those temples in the old days were divided into two classes. The one was a group of Gakuso, or priests of noble families. And a priest of this group was entitled to become a Daisojyo, or an archbishop. The other was a group of Doshu, or common priests. A priest belonging to the class of Doshu could not become a bishop, much less a cardinal. It is said that Shinran was a priest of the Doshu class. But it is not certain. It is also said that Shinran first became a disciple of Jien. This, too, is only acceptable as a fact provided Shinran was really the son of Hino-Arinori as recorded in the Godensho. Some time after Shinran came down from Mt. Eizan and became a disciple of Honen. This seems to have been a historical fact, for the name of Shakuku, the Buddhist name of Shinran in his younger days, is discernible at the end of one of Honen's letters collected under the title of Kyogyo-Shinshyo-Monrui. The letter just referred to was written by Honen in explanation of Honen's belief which was severely criticised by the priests of Mt. Eizan. In it are mentioned the names of his eighty disciples, and in this list of the names is found the name of Shakuku. This is proof establishing the relation between Honen and Shinran as teacher and disciple.

6. Shinran's Marriage :— Though the Godensho mentions nothing as to the details of the marriage of Shinran, it it seems that Shinran actually entered a matrimonial life in the 3rd year of Kennin (1203). According to that book, he had confined himself for days for meditation before the Kannon of the Rokkakudo Temple of Kyoto, and dreamed a miraculous dream, in which the Kannon told Shinran that if he had an intention of getting married to facilitate the propagation of his faith, the Kannon herself would assume the body of a woman as beautiful as a gem and become his wife. But no one knows who was the woman who became the wife of Shinran. She is generally called Lady Tamahi, meaning a lady of Gem and Sun. The name was, however, the invention of the Jodo Shinshu preachers in the period of the Ashikaga Shogunate Government, and not her actual name. It is very probable that the priests of the Jodo Shinshu named her Tamahi, because the Kannon of the Rokkakudo Temple told Shinran in the miraculous dream that she would assume the body of a woman "as beautiful as a *gem.*" Whether Tamahi bore Shinran a child is a question, but some people say that Inshin, a high priest of the Tendai Sect, was the child born to Shinran and Tamahi. Shortly after their marriage, Shinran was exiled to the village of Kokufu of the province of Echigo, that is, the city of Naoyetsu of to-day. It is said that Lady Tamahi accompanied Shinran to Kokufu,

and later to the province of Hitachi, when he went there in compliance with the earnest invitation of the Lord of Inada, Kasama District. On the other hand it is said that Lady Tamahi parted with Shinran, when he was exiled to Kokufu. Which of these opinions is correct is not exactly known. Various records, however, favour the latter. It is probable that Shinran divorced his first wife Tamahi after two year's matrimonial life, and it was another woman who lived with Shinran while in Echigo and Hitachi. This woman parted with Shinran, when in the first year of Teiyei (1232) he left Hitachi with a view to returning to Kyoto, then the capital of Japan. She was called Eshinni, or Nun Eshin. Having obtained the leave of Shinran, she returned to her native province Echigo, where she died at an advanced age of ninety.

7. Nun Eshin and Nyoshin:— During the long time of her matrimonial life with Shinran, Eshin gave birth to six children. Among those children, there was Zenran. Unfortunately, Zenran could not agree with his father Shinran in matters of faith. He became an itinerant priest of the Shugendo Sect, which believed in the power of invocation only. This earned Zenran the displeasure of his father, who, seeing that Zenran would not listen to him, severed all the relations as father and son. So Zenran had nothing to do with the Jodo Shinshu. Nyoshin, daughter of Zenran, however, proved herself very obedient to her grandfather Shinran. And after the death of Shinran, the youngest daughter of Nyoshin, named Kakushinni took care of the tomb of her grandfather Shinran. She was called "Kagiban," or the keeper of the key to the sepulchre. Now, from ancient days, the post of an ordinary keeper of a cemetry has never been a remunerative one. But the case was quite different with our Kakushinni, for she was the keeper of the tomb of no less personage than the founder of the most popular religious sect in the country. Offerings came in every day in great abundance, and Kakushinni and her son Kakuya, who helped her in her work, lived in comfort on those offerings. When her husband, one of the Hino's family, died, Kakushinni married Priest Yuizen of the Tendai Sect taking her son Kakuye into the new family. Afterward Kakushinni gave birth to two boys. It is recorded that when those boys grew up, they quarreled with Kakuye for the remunerative job of keeping the sepulchre of Shinran.

When the death of Shinran took place, Nyoshin was staying in a remote country—Shirakawa of Ouu (the North-eastern District); but he was called up to Kyoto to succeed to his grandfather Shinran, for though his father Zenran had been disowned by Shinran, Nyoshin had received priesthood direct from his grandfather.

8. Kakunyo, the Third Abbot:—Kakunyo, son of Kakuye, who was the eldest son of Nun Kakushin, became the third head priest of the Hongwanji Temple in succession to his uncle Nyoshin. In other words, the first

head of the temple, which is now called Hongwanji, was Shinran, the second Nyoshin, and the third Kakunyo. Thus the relation of blood between them was not in right order. The third head priest Kakunyo was as great a man as his illustrious grandfather. It was he who consolidated the foundation of the Hongwanji by giving the finish to the teachings of Shinran. The origin of the name Hogwanji is not clear as a historical fact. We cannot believe the story that the name was given by the Emperor Gokameyama of those days after the death of Shinran. For Hongwanji was not a temple in the correct sense of the word. It was a cemetery at first. So, even to-day the holy image of Buddha is enshrined in a separate temple in the West Hongwanji, the main temple being reserved for the image of Shinran.

9. Banishment of Shinran:—The reason of Shinran's exile with his teacher Honen was that two court ladies named Matsumushi and Suzumushi were once so deeply impressed by the preachings of priests Anraku and Junen, both disciples of Honen, that they became nuns on the spot without obtaining the permission of the ex-Emperor Gotoba, who particularly liked the two court ladies. The ex-Emperor Gotoba was much displeased with their sudden disappearance from the Imperial Court and ordered that the two priests, who had caused them to do so should be executed at once, while Honen and Shinran banished to a remote country. Now the question is why Shinran was held for the offence, when Honen had many other disciples who were all seniors to Shinran, such as, for instance, Priest Seiko, founder of the Chinzen school, Priest Yoku, founder of the Seizan school, and so forth? This is a puzzling question. The only solution of this question is that Shinran was an object of hatred of the priests on Mount Eizan, who attacked him as a depraved priest, encouraging Buddhist priests to get married and eat meat. The fact that Shinran stood firm against all the attacks levelled at him tells that he was absolutely confident of the righteousness of his belief.

10. The Teaching of Nembutsu:—The essence of the teaching of the Jodo Shinshu lies in the belief of "Nembutsu Ojyo," or the acquisition of Nehan or Nirvana by virtue of reciting Nembutsu, or the chanting of the holy name of the Buddha. There are two interpretations of the meanting of Nembutsu. Honen understood it as constant chanting of the name of the Buddha, while Shinran was of the opinion that acquisition of Nehan was not possible by mere recitation of the name of the Buddha, that those aspiring after Nehan must not be satisfied with mere utterance of Nembutsu, but their spirits must become part of the Buddha Amida, or Muryoju (limitless life) and Muryoko (boundless light). Of course Honen did not ignore the importance of faith. The difference of the teaching of Honen from that of Shinran was only that the former put greatest importance on verbal repetition

of Nembutsu.

11. Sinful Laymen:—As stated in the preceding paragraph, Shinran taught that men cannot be saved by mere chanting of Nembutsu, but by their faith in the salvation by the Buddha, or the unity of their spirits with that of the Buddha.

Shinran also taught "Bonnogusoku; Zaiakushinju," which literally means "Man has every sin; his sins are deep and heavy." In easier words these words mean that a layman is an incarnation of sins: he has nothing which comes out through Truth, Virtue, and Beauty.

12. Nishushinjin, or Dualism in Belief:—Zendo-Daishi used to teach "Nishushinjin," or dualism in belief. He said that man has nothing within him, which is pertaining to the nature of the Buddha, and the only way left for him to acquire Nehan is the salvation by the Buddha. His teaching is the very opposite to the teaching of the Jirikimon, or the self-help discipline in Buddhism, which says that every man is a Buddha in his nature, —a Buddha who has gone astray from the right path, and so he has only to return to its right path in order to get Nehan. Whereas Shinran teaches man is one thing, the Buddha another. It is a fallacy to think that man has something good within him. For instance, we think that though we are as sinful as anything, our wholeself cannot be the incarnation of sins. "We have at least something good," thinks an ordinary man. Herein lies, said Shinran, the root of our sins. We say "we" or "our" or "us." There is nothing good in "we" or "our" or "us" which indicate men. In order to get Nehan or to be saved, we must forsake the idea contained in any words indicating men, who are as weak and sinful as anything, and wholeheartedly rely on the vows of the Buddha to save all mankind.

In other words, in his nature man has nothing pertaining the nature of the Buddha; he has no qualification to become a Buddha. If a man thinks of being saved by the Buddha, that idea comes not from within, but from without,—from the Buddha. Our cravings for salvation by the hand of the Buddha are the result of the limitless mercy of the Buddha Amida. They are the gift of the Buddha, not the product of his mind. Man is already saved when such wishes present themselves in his mind, which is full of sins.

This is to say that salvation comes to man only when he has forsaken all his ideas about his petty self, as well as his pride of his limited and shallow knowledge and learning, and seek the mighty hands of the Buddha. Then and then only, it can be said that we, sinful laymen, have become part of the Buddha. Such, put in a nut shell, is the teaching of Shinran.

13. Faith is at once Buddha Nature:—Faith in the Buddha's mercy is at once the reflection of the mind of the Buddha. There can be no shade of faith in the mind of a sinful layman. If there appears in such a sinful mind wishes after salvation by the Buddha, it cannot be anything else but the reflection of

the mind of the Buddha Amida as stated above. And when a layman finds such Buddha nature in his mind, he is already saved. Such is the teaching of Shinran. In other words, if we want salvation by the Buddha, we must bear in mind that we have in our mind nothing pertaining to Buddha Nature, and that all such nature invariably comes from the Buddha.

14. Heijyo Gojo, or Completion of Faith in This Life:— In the 19th of the various wishes expressed in the Muryoju Kyo, or the Sutra of Limitless Life, it is mentioned that by virtue of Nembutsu man enters Nehan at the moment of his death. In other words, it says that by virtue of Nembutsu, the Buddha Amida would come to receive man at the moment of his death. Shinran refused to believe the Muryoju Kyo in this special point. He said that man is already saved in this life at the very moment when he begins to seek salvation by the Buddha. So how could it be necessary for the Buddha to come and receive him at the moment of his death? Shinran's aim was the completion of faith and virtue while in this world, or in his own words "Heijyo Gojo."

Shinran said that a man who has attained the state of "Heijyo Gojo" is a living Bosatsu (Bodhisattva) and his mind is already in the Jodo, or the Pure Land. He is indeed a Bosatsu, who is qualified to become a Buddha later.

15. Incomplete World:—This world is an incomplete and unsatisfactory world. It often happens that the guilty and sinful get no punishment, while the good and virtuous get no reward. Now, in our mind there is always some sentiment which always seek and aspire after justice and fairness. This sentiment cannot always get satisfaction in this imperfect world, where justice and fairness are not always available. The idea of Gokuraku or Paradise is the product of such sentiment. It is a question if there is really anything like Gokuraku or not, but we have to admit that the sentiment seeking justice and fairness in Gokuraku, a world of their ideal, cannot be easily laughed at or made light of as nonsense.

Followers of the Jodo Shinshu generally believe that Gokuraku exists in the next world at a place some ten trillion *ri* to the west of this world. Then what is Gokuraku? Some think that Gokuraku, which literally means "extreme ease," must be a world where one has no worldly pains, no difficulties, and no troubles whatsoever, and can pass his time without doing any work. In other words, they think Gokuraku is an ideal resting place. They are mistaken. Gokuraku is not such a place of no work and no pain.

16. Satisfaction and Nothingness:—According to our interpretation, Gokuraku is a world of nothingness. In this world, we want food, because we sometimes find ourselves without anything to eat. Whereas in Gokuraku, they want no food, because it is always given and they never feel hungry. And where everyone is satisfied, and no wishes are left unsatisfied, there

can be no wishes and no cravings. A state where there are no wishes and no cravings must be a world of nothingness.

17. The Real Nature of Gokuraku:—But Gokuraku in the conception of people at large is a place much different from a world of nothingness. They think, when in Gokuraku, they can eat and drink something substantial and delicious, can lead an easier and happier life, are given more rest and less. work than while in this world We need not say that such a popular conception of Gokuraku is absolutely mistaken.

When asked by his disciples what would become of them if they were received in Gokuraku, Shinran replied that they would get "Kyomu-no-Shin and Mukyoku-no-Tai," or "a body of nothingness and of limitless life." In short, Gokuraku is anything but a resting place, where we can lead a pleasant life as of some lucky people of this world.

18. Going to Come Back:—Gokuraku is, after all, is a passing station of those qualified to enter Nehan or Nirvana. We have only two roads before us, i. e. the road to Gokuraku (or Oso) and the road from Gokuraku (or Genso) Gokuraku is a world of unselfishness, while this world is just the reverse. So, while in this world we are all selfish in our nature. But, once we enter Gokuraku, we lose all our selfish nature, and come back with genuine wishes to work for the interest of others. To make it more intelligible to our readers, man go to Gokuraku as a selfish sinner and comes back as a Buddha. Gokuruku is something like a filter of sins, and not anything like a resting place for idlers. We go to Gokuraku not to have a rest there but only to pass and come back as a Kannon, or a Bodhisattva. And a Kannon or a Bodhisattva keeps visiting and resiviting Gokuraku until he has completed eight thousand trips to and from Gokuraku. "Oso Soku Genso" or "Going to Come Back" is the real state of Gokuraku.

KOYO SAKAINO

THE "MAGAZINE KING" OF JAPAN

A few months ago there appeared in the *Japan Advertiser* a series of very interesting articles dealing with the life, character and enterprises of one of the most remarkable men of present day Japan. The writer was Mr. Shunkichi Akimoto, one of the best Japanese writers in English, whose contributions to the *Advertiser* daily appearing under the pen-name of "Santaro," are among the most attractive features of that paper, while the man he wrote up was Mr. Seiji Noma, popularly known in this country by the name of "Magazine King." The articles referred to have lately been collected and published in pamphlet form by the Kodan Sha, of which Mr. Noma is President.

The story of this man told in the booklet is extremely interesting, because not only does it reveal a man of extraordinary character, but incidentally gives some idea of journalism and the reading public in this country. For this reason, I think the following paragraphs which I have prepared with Mr. Akimoto's booklet as chief source of information, may not be altogether unwelcome to the readers of this magazine:—

I.

Twenty years ago Mr. Seiji Noma was nobody, having been then no more than a poorly paid teacher in a provincial school. To-day, besides being a millionaire, he is the greatest publisher east of the Suez. The figures mentioned of his various publications appear fabulous. In addition to being the publisher of numerous books, he is the proprietor of nine big monthlies. One of these, *King*, has a guaranteed circulation of one and half a million copies and none of his other magazines has less than 100,000 readers. It is estimated that the total number of his readers is more than 10,000,000. In other words, one out of every five Japanese is a reader of his magazines. From Hokkaido to Kyushu, in Manchuria, Korea, Formosa, Saghalien, and in that part of the United States, where Japanese colonies are found in appreciable numbers, the magazines of the Kodan Sha occupy by far the largest bulk of the stock on display.

What accounts for such an astonishing success as he has achieved? Was it due to a large amount of capital having been placed at his disposal? No, for as a matter of fact Mr. Noma started with little or no capital. Was it then owing to exceptional cleverness in seizing and making the most of opportunities to meet and please the popular whim?

No, he is possessed of no such talent. The fact is that ever since he started in business as a publisher he has consistently worked hard with sincerity and enthusiasm. This, and nothing else, was the foundation on which he has built up his great business. Mr. Noma now occupies an enviable position, being

the proprietor of nine successful magazines. But he never passes a single day in idleness. Like Mr. Curtis, owner of the *Saturday Evening Post*, he continues to work from early morning till late in the evening with superhuman energy. In his daily programme there is no time set aside for enjoyment and recreation. The one problem which claims his whole attention at all times is how to make each issue of his magazines a better one than its predecessor. Sometimes he is an able editor, sometimes a good writer, sometimes a shrewd businessman and sometimes an expert advertiser. He gets through as much work daily as five or ten men would accomplish, and stimulated by his example, the men under him work cheerfully with might and main as one man.

Every page of his nine magazines reveals his personality, his ideas, his views. He never forgets that he started life as an educator and it is his desire to serve society as an educator throughout his life. It is no exaggeration to say that to-day he is one of the greatest popular educators and spiritual leaders of Japan.

II.

Among the magazines he publishes including one for women, another for boys and girls, another for little children and yet another which is intended for entertainment pure and simple, there is one which is quite unique in character and of which Mr. Noma is particularly proud. This is *Yuben* (Eloquence). There are many books dealing with oratory, but in no other country than Japan is a magazine published which is devoted entirely to the subject of speech-making. It is Mr. Noma's pet magazine not only because it is peerless in character, but because it was this magazine that gave him a secure foothold as a magazine publisher.

In 1910, when the first number of this magazine was issued he was a clerk working in the office of the Imperial University of Tokyo. Some students of the university had proposed the establishment of a special society with the object of making themselves good public speakers. In regard to this plan they had the approval of their professors, and Mr. Noma did much to put it in concrete form. An idea struck him whether it would not be a profitable undertaking to issue a magazine devoted to the popularization of speech-making, as it was an art the acquisition of which would be useful to men in all walks of life. He submitted his idea to the consideration of the students and professors interested in the proposed society as well as of some of his personal friends. "Better give it up. Your idea is excellent, but the publication of a magazine is a risky venture. You might incur irrecoverable losses," said every one whom he consulted without exception.

Mr. Noma, however, found that he could not give up the idea. He knew he had no capital to start a magazine with, but thought that if he collected materials some publisher might

be willing to turn out the work. He felt that if his idea could be realized and oratory be developed thereby in Japan, he would be satisfied. Accordingly, he had the speeches made by students at the inauguration meeting of the society taken down in shorthand and a number of articles prepared for publication. It may be interesting to note, by the way, that among the young men who spoke on the occasion was Mr. Yusuke Tsurumi, now well known not only among his own countrymen but also among Americans as a thinker and speaker of the first rank.

As has just been said, Mr. Noma had materials for his projected magazine ready in hand, but try as he would, he could not find a publisher willing to sponsor it. An ordinary man would have given up the project in despair, but being a man of iron will he was determined to see things through at all costs. "Even a state, nay, the world itself, may be moved if acted upon with enough enthusiasm and sincerity," mused he. "If I am unable to induce a mere publisher to see eye to eye with me, that is because I have not shown enough zeal." Day after day, stirring himself up by sheer strength of will from wavering courage, he went forth in quest of a publisher willing to support him in his project. None, however, was found who would take it up, until he scarcely knew whom else to call upon. One wintry afternoon, on his way home from the office after finishing his duty for the day, as he was walking shivering in the cold wind with the package of manuscripts under his arm as usual, muttering, "*Where* shall I go to-day?", he espied a telephone kiosk by the roadside. Forthwith he entered it, not with the intention of using the telephone, but to turn over the telephone number book there provided and look over the list of publishing houses. His eyes fell on the name of Dai Nihon Tosho Kabushiki Kaisha (Japan Publishing Company, Limited). He decided to try that establishment and went direct to the office in Ginza, feeling like a soldier leading a forlorn hope.

Received by the manager in an indifferent manner and asked what he wanted, Mr. Noma laid his plan before him. He spoke with the enthusiasm of a desperate man, and after explaining his project in detail with much eloquence, said: "Here are the manuscripts ready for publication. Would you care to take up my plan?" He looked anxiously at the face of the manager, expecting to hear "No." To his surprise, the latter said, "Yes, I will." Hardly believing his ears, he started, grasped the hand of the manager and cried: "Really? Will you really undertake the publication of my magazine?" "Yes, I will," replied the manager. "I like your zealous way. I am sure with your zeal you can succeed in anything. Our firm will manage the business part of the enterprise, leaving all editorial work in your hand."

It was in this way that the first number of *Yuben* was issued.

III.

In 1911, he had the management and proprietorship of his first magazine *Yuben* transferred to him. This marked the beginning of his phenomenal success as a magazine publisher. *Yuben* is still running, having a great many readers among the young men of Japan and contributing no small share to the development of public speech-making in this country as well as to the building up of the characters of its readers.

Mr. Noma is now fifty years of age. As he is mentally energetic, so physically very vigorous, there is good reason to hope that he will long be spared to continue his splendid work for the nation. Stout, strongly built, pulsating with life he is a giant not only in intellect, but also in body.

Mr. Noma was born at Kiryu, a small town in Gunma Prefecture. His grandfather on his mother's side was a distinguished scholar and swordsman who served as teacher in the Hoshina family, a branch of the Aizu clan, which opposed the Imperialists in the war of the Restoration. In the battle of 1868 between the Imperialists and the Aizu warriors, his grandfather and two of his uncles perished fighting. Mr. Noma's father was an accomplished fencer and swordsman, and in his early boyhood, the subject of this sketch became a pupil in the school of fencing where his father had formerly taught. It is little wonder then that Seiji in his schoolboy days gained many medals in fencing contests at his school.

The history of early Meiji is the history of the rise of the Imperialist clans of Satsuma and Choshu, and this meant a reverse of fortune for the opposing clans. The Nomas were no exception to the rule; extreme poverty reigned in their home, and there was not even a mosquito net to protect their bodies during summer nights. Mr. Noma's mother, who had witnessed the tragic deaths of her own father and brothers, constantly dinned into his ears the tales of bravery of her ancestors and impressed his mind with the fateful lesson that it would be a crime if he forgot his ancestors and did not become a man worthy of their name. Ambition became the keynote of Seiji's young character.

At fifteen, he graduated from the primary school, and tried to enter the Military Preparatory School in Tokyo, but failed, due to the sickly state of health he was in. He returned home, and worked as assistant teacher at a primary school in his home town. Later he entered the Normal School, which costs the student nothing, but entails the obligation to work as teacher for a number of years. In due course he was graduated and became a qualified teacher of a primary school. At the age of twenty-five he came to Tokyo, and attended a special session of lectures for middle-school teachers. Completing this course, he obtained a license as middle-school teacher.

Soon he was appointed teacher of Japanese and Chinese classics at a middle school in the far-off

Luchu Islands, and here he worked for nearly three years. At thirty, he married his present wife, Mrs. Sae-ko Noma, —a marriage made in a quite unconventional manner. The principal of his school having had an occasion to visit Tokyo told him that he would bring back a wife for him, if he was willing, and Mr. Noma agreed, promising to marry whatever woman he brought. So the principal on his homeward journey stopped at Shikoku, and finding among the women teachers of a primary school one whom he thought would suit Mr. Noma, brought her to the Luchu Islands. The match proved fortunate, and both have evidently no cause to regret the step taken in the dark.

Thus Mr. Noma was apparently an out-and-out teacher, representing the third generation of teachers, and possessing a teacher-wife. They had not been married long before a voice came from Tokyo that he should come up to the capital to fill a vacancy as clerk in the Imperial University. At first they demurred, but the call was repeated, and they decided to wipe the dust of Luchu off their feet.

In Tokyo, the couple rented from a friend and lived for a while in the upstairs rooms of a small house in Shitaya; and while Mr. Noma daily attended to his duty as clerk of the Imperial University, his wife worked as teacher in a primary school, both earning small salaries. All the while he was engaged in the routine work of the University, he dreamed of great achievements. He painted a picture of a big fist on one of the paper sliding doors of his room and wrote above it: "What is the thing a man should covet and seize? Honour? Gold? Power? As for me, give me all three." He often gazed at the inscription, dreamed, planned and schemed.

Finally he hit upon the idea of publishing *Yuben*, and as already said, entered upon a new career as a publisher. Mr. Noma is a man who having once conceived a project will not stop until he has carried it out, no matter how difficult it may be. Eighteen years ago, while he was living in a small house near Dangozaka, Tokyo, which he had rented, he had occasion to visit his native place and in a letter he wrote his wife from that place he said: "Though we are poor to-day, I assure you that in no distant future I shall make myself rich enough to live in a mansion finer than Mr. Sudo's near our present house." The Mr. Sudo referred to was a millionaire and the house occupied by him was a magnificent one. Within less than ten years Mr. Noma achieved as a publisher such great success that he made good his promise to Mrs. Noma. To-day his mansion in Otowa, Koishikawa, is one of the ten finest residences in Tokyo.

IV.

The appearance of *King*, the biggest of Mr. Noma's nine big monthlies, can only be described as an epoch-making event in Japanese journalism. Prior to its first appearance, no Japanese

magazine could boast of a circulation exceeding even a quarter of a million, the best selling monthlies, four or five at the most, only enjoying a circulation ranging between 100,000 and 150,000. Mr. Noma thought that there was no reason why a monthly capable of commanding a circulation of at least a million copies could not be published in Japan. A popular magazine being a powerful organ for the dissemination of knowledge among the masses, the wider its circulation the better its service would be. Mr. Noma, desirous of serving his country well as a publisher, concluded that in order to realize his object he could not do better than publish such a magazine as would be read by every Japanese, male or famale, young or old. With this idea in view, he began to make preparations to launch his ambitious scheme. Hearing of this, many of his friends tried to dissuade him from carrying it out, saying that it was too hazardous, that Japan had no room for such a magazine as he projected, and that even if it appeared it would come to an ignoble end in a few months. While fully appreciating the kind motive of his friends in thus warning him, Mr. Noma, however, never gave up his idea. He spent quite five years in preparation—making plans concerning editorial policies, contents of the magazine, and how to advertise and sell it. He went into details of everything bearing on the project, studied them over and over again, and finally a few years ago published the first number, christening it *King*. It took the reading public of Japan by storm. From the outset it was a great success, the success it won being even greater than its originator had hoped. To-day *King* has one and a half million subscribers and is still gaining more. It is really a remarkable fact that this 50 sen monthly, having such an enormous number of readers, has appeared in Japan within little more than half a century of the introduction of modern journalism into the country from the West.

V.

Mr. Noma's latest exploit, which has astonished the publishing world of Japan even more than the launching of *King*, is the publication of a voluminous book entitled Meiji Taitei (The Great Emperor Meiji).

The Emperor Meiji, as is well known, was one of the greatest men the world has ever produced. He it was who built up the foundation of modern Japan, and it was during his illustrious reign that the country surged forward to the front rank of world powers. It is only natural therefore that His late Majesty is remembered by the Japanese people with unbounded reverence, and that his words and acts are an abiding source of inspiration to the nation.

Being a sincere patriot, Mr. Noma thought that the best way to keep the fire of patriotism burning in the hearts of his countrymen and to strengthen national unity was to tell them how the Emperor Meiji lived and worked, what was his character, what a simple life of

self-denial he led, and how warmly he sympathised with the people. With such an idea, he asked high officials and courtiers who had come into more or less intimate contact with His late Majesty to write reminiscences of the great ruler and caused them to be complied and published in a handsome volume of 850 pages, crown octavo. He had two million copies of the book printed. It was published as a supplement to the November, 1927, issue of *King*, the price being only one yen. In less than a month, the entire stock was sold out, which is a record in the publishing world of Japan.

Mr. Noma, known to everybody in Japan as "Magazine King," is apparently at the height of his career. Yet none is more dissatisfied with his own achievements than this man. His ambition is boundless. Like an Alpinist, who climbs from sheer love of climbing and who after conquering one peak seeks another and a higher peak to conquer, Mr. Noma is always on the lookout for greater achievements. What he will attempt next, none knows, but all expect him to do something astonishing.

ISOH YAMAGATA.

SOURCE OF SPIRITUAL LIGHT

Bright shineth the sun in his splendour by day,
And bright the moon's radiance by night;
Bright shineth the hero in battle array,
And the sage in his thought shineth bright;
But by day and by night, none so glorious, so bright
As Lord Buddha, the source of all Spiritual Light,
But by day and by night, none so glorious, so bright
As Lord Buddha, the source of all Spiritual Light.

—PAUL CARUS.

BUDDHIST RENAISSANCE IN INDIA

I have no patience with men who say that Buddhism had his days in India. For me to accept this assertion lying down will mean that I have no faith in myself, no faith in the message of the Master. If the message that the Master delivered in India two thousand five hundred years ago is as true today as it was then, if it can solve the problems that face us, if it can free us from the entanglements of castes and sub-castes, abolish the dreadful monster which goes under the name of "Untouchability," if it can do away with Purdah, if it can emancipate the women of India, if it can abolish child marriages and polygamy, there is no reason why Buddhism should not come to its own in the land of its birth and the motherland of the Master.

It will be a foolish and vain attempt to transplant the Buddhism of China and Japan or Burma and Ceylon in India. It will not be possible and will not be useful to do so.

What we Indian Buddhist should do is to be the pioneers of a Buddhist Renaissance. We must spread our wings and cover the whole of India. We must not be tied down with the accepted or current interpretations of a particular Buddhist sect or country, but should be free to interpret the message of the Master to the needs of modern India. If we do this and are at the same time prepared for the sacrifices of a missionary life, success is bound to be ours. Mere acceptance of Buddhism as a philosophy, mere arm chair propaganda will not do. We must come in the field and work. There are seven crores of depressed classes who have been kept in bondage by the cruel caste system, who are simply waiting for the life-giving and vitalizing message of the Master. Is there one who will carry it to them? There are thousands and thousands of educated young men who are sick of the antiquated dogmas and the soul killing social customs and who feel the shackles of castes and sub-castes. The spirit of revolt is in them and manifests in diverse ways. What can't these young men do? They are embodiments of that power which can sweep off all obstacles. Is there one who will harness this power into action? The whole face of India can be changed by these young men, these fiery spirits, if only they are made to feel the Power that is in the Master's message and the good it can do to the Motherland they so deeply love and cherish.

I take not lightly the difficulties that we shall have to encounter, but if there is a thing like determination, and if a strong faith is behind it, no amount of difficulties and opposition can hinder. They will leave us victorious with added strength.

It is with these aims that the Bhartiya Boudh Sangh has been formed at Lucknow in India. The society is still in its infancy but success waits on its foolsteps. It will have many a

stormy day, many a cloudy night. It will pass through many a up and down, but before long it will be a power in the Land, a Power which will transform India into a paradise. I hope that the day will soon come when Buddhist piligrims from foreign countries will come not only to visit the sacred relics of their faith, but to see the past glories of Buddhism revived in India, the motherland of all Buddhists, if not by right of birth, by right of faith.

GANGA CHARAN LAL

'NEATH PURE LAND'S CRESCENT MOON

I looked with the eye of Nirvana
Thru the mystery of the Veil;
And the stars of our sky ceased shining,
And the moon of our earth grew pale.

O it was not the Pure Land's sunrise
That dimmed our poor, mortal light;
It was only the Pure moon's crescent,
Like a golden brooch of the night,

Pinning my faith to its beauty,
Pinning my hopes, as I gazed
At the modest symbol Nirvana
'Yond the veil of samsara raised.

I said it is fair beyond measure;
I fear it will vanish soon.
I would dwell, if I could, forever
In the soothing light of this moon.

It gave me no false sense of gladness;
It banished my every pain.
And the eye of Nirvana grew stronger,
As I looked on its symbol again.

There were angelic hosts just from heaven,
Like butterflies, sipping its light.
And they beckoned me, as they departed,
To follow them to their realms bright;

But I drank of a deeper contentment
Than heaven could give, with its change.
And its joy-bells I heard all unheeding,
For the crescent's beam, wond'rous strange.

And I mused: If the symbol that Buddha
Revealed to my slow op'ning eyes
Transcends so the mortal, how marv'lous
The morning of Pure Paradise.

ETHEL TREW DUNLAP.

AN ILLUMINATING INTERPRETATION OF SHINSHU FAITH

BUDDHISM being a religion containing a mass of abtruse, mysterious and speculative teachings, it is difficult even for a man of good education and intelligence to understand what it really is. Besides, its followers are divided into so many different sects and sub-sects, each giving its own interpretation of the founder's doctrine, that one is simply bewildered to distinguish one school from another. For these reasons, it is doubtful whether many people who call themselves Buddhists have any clear knowledge and understanding of the religion they are supposed to believe in. In fact it is even doubtful whether there are many among the priests themselves, who, when asked to give a full and intelligible explanation concerning such vital questions as creation, life and death, destiny of man, salvation of the soul, and so forth, can do so coherently enough to satisfy their questioner even in a moderate way. Such being the case, it is not surprising that Buddhism is regarded by the average foreigner as a sort of idolatory, a form of superstition and ritualism, which only ignorant masses blindly follow, instead of being a great religion as high in ideal and as worthy of earnest study as any other doctrine.

To such foreigners, "Buddhism and Faith"* by Mr. M. G. Mori, which has just been published, will prove a real revelation if they will care to read it. And they are well advised to do so, for the author, who is one of our best writers in English, deals with various phases of Buddhist belief in such a masterly way that besides learning a great deal about the religion, they will be so fascinated as to forget all worldly cares for a few hours which they may spend in perusing its pages. The author is not a priest, but a layman of high education and it is from the standpoint of a layman implicitly believing in the salvation of man by pure faith that he discusses the subjects of his book. As such, it is free from perplexing technicalities and is easy to follow. It is the teachings of Saint Shinran, founder of the Jodo Shinshu Sect, the most popular and influential of all the sects in this country, that the author expounds in this book. He shows us that true Buddhism is not opposed to Christianity or to progress and that the two religions have much in common, both standing for universal love and peace, for the awakening of the soul to the enduring things of the spirit and ultimately for pure faith in the Supreme Spirit of the Universe. To quote one passage or two to show in what vein he writes:

"An historical account of an incident may be literally true but spiritually empty, while a drama or novel based upon it

* Published by the Herald Sha, Hibiya Park, Tokyo. Crown Octavo, 150 pages, price 1.50 *yen*.

may be full of errors as to 'facts,' but true in the spirit. When a scientist says that gravitation keeps the constellations where they are, he is speaking what is probably an astronomical truth. When a poet sings of the power of love that moves the sun and the stars he is uttering an eternal truth.....Even the savage that worships a stone is not paying tribute to the inanimate object itself, but to the indwelling spirit whose presence he institinctively feels.....The same with the orthodox believers of Amida, but with an important difference. The object of their worship is much less concrete and infinitely more spiritual. The more objective their idea of Amida, the nearer do they retreat to the attitude of the savage. It may sometimes be necessary for them to conceive of their Saviour in the way in which Sakyamuni is said to have taught the imprisoned Queen Vaidehi to do. There was no hope for her in this life, and she was advised to concentrate her mind upon Amida and his paradise, whither she would be taken when her earthly pains should be ended. But the same Indian teacher has repeatedly told his disciples that Amida's paradise is both eternal and boundless. In other words, this earthly life of ours may at any moment be made heavenly by our complete spiritual fusion with our Saviour or the mysterious essence of the universe.

"Nor need one be ashamed of looking for measureless bliss in the next life, as long as one can honestly believe in the certainty of such existence. So far science has neither proved nor disproved it to our satisfaction, and the ills that the flesh is heir to may well justify a man in picturing for his soul after death a state of everlasting happiness and absolute freedom. Oriental and Occidental poets of the highest rank have done the same in the Realm of Poety. If they have been praised for their grand visions, why not our unlettered Shinshu devotee? He may have failed as a fighter against worldly evils, but he has gained freedom of the spirit as dreamer of holy dreams."

The book contains eleven articles besides a glossary of Buddhist terms. All these articles with such attrative headings as "The Present State of Buddhism in Japan," "Religion, Philosophy and Morality," "Self-Discipline and Salvation in Buddhism," and "Buddhism and Science," originally appeared in the *Japan Christian Intelligencer* and were read by its readers with great interest. The appended glossary of Buddhist terms is a great help to students of Buddhism and adds much value to the book. Finally Prof. Okakura's "Introduction," with which the book is adorned, is a beautiful and illuminating writing well serving the purpose with which it has been written.

I. Y.

NOTES

Tribute to Baroness Kujo

The March issue of the *Gendai Bukkyo*, the most influential monthly published in the interest of Buddhism in Japan, is devoted to the publication of tributes paid by prominent men and women to the memory of the late Baroness Kujo. Among these, we find a beautiful poem written in Sanskrit by the eminent French savant, Prof. Sylvain Lévi. The following is an English translation, which accompanies it:—

She, whose beauty of unlimited splendour (amitābha) ravished the mind of all who have a heart (sahrdaya=well educated men), how is it that her life was not of unlimited length (amitāyus)?

She on whose face Laksmi (the Goddess of beauty) was living, in whose mouth Sarasvati (the Goddess of poetry) [was living], she is now lying here, with no breath! Death indeed has no shame!

She, whose lips—a bud of flower—had the colour of the flower of asoka tree (Muyûge), how has she become a cause of sorrow (soka) for the whole Buddhist world?

"Ah! we have lost our queen!" thus are sobbing the best of poets, are sobbing the fair-eyed (women), are sobbing the sages.

Here is no doubt, the
Goddess Tāra,

the beloved one of the world's master, with these words Sukhavati from afar bows down to her coming.

Japan-American Cultural Society

We learn with great pleasure from the *Osaka Mainichi* that the Japanese-American Cultural Society will be formed by Mr. Hikoichi Motoyama, President of the *Osaka Mainicni* and *Tokyo Nichi-Nichi*, Mr. Iichiro Tokutomi, President of the *Kokumin Shinbun*, Mr. Hiroshi Shimomura, director of the *Tokyo Asahi*, Dr. Sanae Takata, President of the Waseda University, Viscount Eiichi Shibusawa, Dr. Yoshinao Kozai, of the Tokyo Imperial University, Count Hirotaro Hayashi, Mr. Son-yu Otani, chief abbot of Honganji, Prof. Junjiro Takakusu, and Mr. Kaikyoku Watanabe in the near future. The purpose of the organization is to make efforts to introduce in the United States the Japanese culture and civilization which have been developed side by side with Buddhism, Confucianism, Shintoism and other religions, in order to make the Americans understand Japan and the Japanese. The Society has established its office in the Columbia University, New York, to which Baron Kyuya Iwazaki has recently contributed a sum of 30,000 yen.

Friends Across the Sea

As reported in these columns at the time, Doll Messengers of Friendship were sent to the children of Japan by the children of America during the winter of 1927 to attend the Festival of

Dolls, March, 3, 1927. They were given a wonderful welcome all over Japan and were distributed to the primary schools and kindergartens.

The Japanese children who received the little friendship messengers have expressed their thanks in letters and pictures to the American children. They have also sent fifty-eight very beautiful Doll Ambassadors of Goodwill, which are now in America. They have come as an expression of friendship for the American children from nearly three million school children of Japan, each bringing two sets of silk kimonos, made of the most luxurious silks, two pairs of footwear and a set of household furniture.

The accompanying poem entitled "Friends across the Sea" was written at the request of the Committee on World Friendship among Children, the author being the Hon. Robert Underwood Johnson, formerly American Ambassador to Italy and now Director of the Hall of Fame, New York:—

Little sisters of Japan,
Now is distance but a span—
Love has brought our spirits near,
We are there and you are here.

Our sky of yesterday you see,
Yet nearer still we twain shall be,
For Science, childhood's fairy, stands
With new wonders in her hands.

Soon we shall see your very faces,
Note your gayety and graces,
Hear your Laughter that rejoices,
Listen for your gentle voices.

We shall know your tender hearts,
We shall revel in your arts,
You shall help us live for Beauty,
And the Loveliness of Duty.

In the other each shall find
Something strong and true to bind
Firmer, till the years shall cease,
Our never-broken bond of Peace.

Then, at last, Good-will shall go
Farther than the radio,
And Love, where space was once a bar,
Shall follow Thought from star to star.

Revival of Buddhism in Korea

Due to relentless persecution at the hand of the former Korean Government, Buddhism had all but died in Korea and for many years remained in a dormant state. For instance, Buddhist priests were treated as inferiors in society and no Buddhist temple was allowed to be erected in Seoul, capital of the country. In such circumstance, it is not astonishing that Buddhism ceased to be a moral or spiritual force, having nothing to do with Korean life and society. After Japan undertook the administration of the peninsula, however, discrimination of priests was done away with and perfect freedom was given to the propagation of the religion. Thanks to this, Korean Buddhism has been steadily reviving during the last twenty years. The following news itemsc ollected from various sources will go a long way to show how rosy is the prospect of the religion in that country:—

Buddhists in Korea, Japanese and Korean, have tentatively decided to hold a mass meeting at Seoul in May, next year, when an exhibition will be opened at that city in commoration of the twentieth year of the new regime.

The Chosen Buddhist Students Association, says the *Seoul, Press*, is the name of an organization formed in Seoul of Korean bonzes of the thirty one great Monasteries belonging to the Chosen Buddhist Central Council. The first general meeting of the association was opened there on Wednesday, March 14, when the election of officials and adoption of a platform took place. The Rev. Pak Yong Ha and Rev. Yi Tong Myong were appointed President and Vice-President respectively. In the platform adopted is noted a plank declaring that efforts be put forth to complete Korean Buddhism. The opening meeting was attended by forty-four members. The session was to last until Saturday, March 17. It is observed the organization will gradually grow and come to exercise great influence at some future time in the Buddhist world of the peninsula.

* * * *

A Buddhist College established in Seoul by the joint efforts of the thirty-one great Monasteries in Korea will be opened in April. The school building has already been erected at Sujido and all arrangements for admitting students have been completed. The eligible students must have the qualification of a graduate of a middle school and be recommended by one of the Monasteries, which have contributed funds to the college.

* * * *

The inauguration ceremony of the Korean Buddhist Women's Asociation was recently held in Seoul. There were present thirty-six prominent ladies.

* * * *

The *Chosen Bukkyo*, the organ monthly of Buddhists in Korea, reports in its latest issue that a well-known priest, the Rev. Paik Yongsong, has just completed a translation into Korean of the Kegon Kyo (Mahavaipulya Buddhavatamsaka Sutra) from a Chinese translation in forty volumes by Prajna. This sutra contains the profound teaching delivered by Sakyamuni immediately after his attainment of enlightenment to Bodhisattvas of high rank, devas and men who were ripe for the understanding of the Perfect Law. It was for the purpose of popularizing Buddhism among the Korean people that the Rev. Paik undertook the great work single-handed. He spent two strenuous years in completing it and is now prepared to publish it at his own expense to sell copies at cost price.

German Society for Buddhist Lore

In one of the recent issues of this journal, mention was made of an institute for Buddhist study established by Prof. Dr. M. Walleser of the University of Heidelberg, Germany. We have now been informed that the institute is called "Gesellschaft für Buddhismus Kunde" and has the following points in its programme:—

1) Publication of Buddhist texts, translations and mono-

graphs in a Yearbook which is to bring at the same time to the members of the Society any important or interesting communications on the Society and its activity.

2) Establishment of a Buddhist library the real success of which, however, would in the main depend on voluntary contributions and donations.

3) Systematical courses for those active members to whom the courses held at the University are not convenient in consequence of the higher number of participants required there, under conditions which do not exceed those charged by the University.

Every one interested in the purposes of the Society is heartily invited to join it as a member. The annual subscription which has to be paid in advance (scil. in the first three months of the year) on the account of the Society (Rheinische Creditbank Filiale Heidelberg) is twelve marks for which the Yearbook will be sent post-free. The size of the Yearbook will depend chiefly on the number of the subscribers; so it will be the common interest of all to do their best to win as many members for the Society as possible. Copies of the Rules of the Society may be had on application from Prof. Walleser, whose address is Heidelberg, Goethestr. 12.

Spirit of Japanese Soldiers Manifested

Recent revelations concerning the Great War show that Germany's final debacle was more due to discord between officers and men of the German Army than to superiority of the allied troops. We are told that officers were accustomed to adopt an arrogant and tyrannical attitudes towards privates, ill-treated and underfed them, while they lived in comfort even when food was becoming scarce. This had embittered the feeling of the rank and file against their superiors, until it was manifested in the mutiny of bluejackets, which speedily culminated in the demoralization and downfall of the whole German army. If this allegation is true, we should be thankful that in the Japanese army the best of relations continues to exist between officers and men. Illustrative of this is the following account of an episode recently taking place in the barracks at Fukuoka:—

Captain Takamasa Omori, commander of the 3rd Company, while on duty broke his left leg on a railway track near Miwamura, Asakura-gun, Fukuoka Prefecture, on February 27. Thence he was carried to the Kyushu Imperial University Hospital, and was placed under the care of Surgeon Goto, head of the surgery department. Unfortunately, however, blood poisoning developed and made it imperative for the surgeon to transfuse healthy blood into the body of Captain Omori. Upon hearing of the condition of their commander, 140 soldiers unanimously volunteered to offer their blood. The authorities of the university hospital were greatly impressed with their genuine esprit de corps and selected Private

Tsugio Hayashi to give 600 grams of blood to his commander. The transfusion, however, proved of no avail. The Captain died a few days after.

Expenditure by Local Administrations in Japan

According to an official report, the total of the budget estimates expended by the local administrations in Japan in 1927 amounted to 1,605,933,593 yen and the following were the particulars:—

For Education	¥417,294,000
Engineering and Construction	276,415,000
Health and Sanitation	120,834,000
Industrial Encouragement	80,126,000
Public Utilities	148,826,000
Police Protection	74,492,000
Administrative Expenses	108,037,000
Payment of Bonds	201,687,000

The total of the expenditures by the local administrations in 1927 is nearly equal to the ordinary expenditures of the national budget and compared with 336,475,436 yen, the total expenditures by the local administrations in 1911, there has been an increase of 471 per cent. No wonder the people groan under the heavy burden and voices are heard in every quarter that it must be lightened by all means.

Images of Buddha Received from Siam

The College of Literature of the Imperial University of Tokyo has received contribution of a number of very rare and valuable images of Buddha made of bronze or stone from an old Japanese resident in Siam. The donor is Mr. Sakae Miki, artist in service of the Royal Court of Siam. A graduate of the Art School of Tokyo, Mr. Miki went to that country twenty years ago and has rendered distinguished service by prosecuting studies of ancient Siamese art. He is particularly interested in the study and collection of ancient images of Buddha. It was from his collection of them that he selected for, and contributed to the Tokyo University those specimens above referred to.

Monument for Mongolian Soldiers

A monument has been erected at Shigashima, Fukuoka Prefecture, in memory of Mongolian troops who were killed in their attempted invasion of this country about 650 years ago. It was unveiled on March 7 with an elaborate ceremony conducted by the Rev. Sakai, Chief Abbot of the Nichiren Sect.

It is recorded in history that the great warrior king of Mongolia, Kublai Khan, sent an expedition of 100,000 soldiers to conquer and add Japan to his dominion. The Japanese offered a desperate resistance to the invaders and after a series of sanguinary battles annihilated the Mongolian host to a man during a typhoon which overtook their ships at anchor in the bay of Shigashima. It was for the purpose of consoling the spirits of the Mongolian and Japanese soldiers who lost their lives in the decisive battle that the monument was erected. At the unveiling ceremony Prince Karachin of Mongolia and many other notables were present.

TIT-BITS IN THE BUDDHIST WORLD

Work for rebuilding the Kondo (Golden Hall) of the Koyasan Manastery, which was destroyed by fire some time ago, has just been started at the estimated cost of two million yen. It will be completed in the course of four years.

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Rebuilding of the famous Honnoji Temple in Kyoto, which was burnt during the turbulent times of the Restoration sixty years ago, has just been completed and a ceremony in celebration of it will shortly be held. The new temple is an imposing building, occupying an are of 289 *tsubo*. It cost roughly 600,000 *yen*.

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Dr. Noguchi, a surgeon dentist of the town of Ibaraki, Osaka Prefecture, has entered priesthood. He lost his three children one after another and this was the reason that induced him to for-sake the worldly life. Hereafter he will treat his patients free or at cost.

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A sight-seeing party of more than thirty members of the Y.M.B.A. of Hawaii are expected to come to Japan by the N.Y.K. s.s. *Shinyo Maru* leaving Honolulu on June 12. They will spend fifty-four days here.

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Under the anspices of the Keio University a service was held at the Zojoji Temple, Shiba Park, Tokyo on March 24. It was given for the consolation of the souls of 880 persons, whose bodies were dissected for study by students of the Medical Department of that university in the course of the past few years. The service was conducted according to Buddhist rites, the Rev. Kamibayashi officiating, assisted by twenty priests. Some six hundred persons, including Dr. Kitajima, the Dean, and other members of the faculty, students and nurses, members of the families of the persons concerned, and guests were present.

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The Propagation Station at Kobe of the Nishi Honganji of Kyoto has decided to build a hall in foreign style at the cost of 60,000 yen. The temple authorities consider a temple in Japanese style unsuitable for propagation purpose. Hence the decision.

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A temple of new style will appear when the main hall of the Seishoji Temple, in Shiba, Tokyo, which is now under construction, is completed. It is of reinforced concrete and will cost 300,000 *yen*.

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Work has been commenced to repair the famous Sanjusangendo or Hall of Thirty-three Ken of Kyoto. This institute was founded in 1164 by the Emperor Goshirakawa to install 1001 images of the Thousand-eyed

and Thousand-handed Kwannon. The present edifice was rebuilt in 1251, after the original was destroyed by fire. It is a flat rectangular building, 66 *ken* (396 feet) long with massive pillars placed two *ken* apart—hence the name. The repair work will take four and half years and cost 330,000 *yen*. A question now taxing the brains of those concerned is where to keep the 1001 images of Kwannon while the work is in progress.

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More than 10,000 ownerless dogs were destroyed last year in Tokyo by the Metropolitan Police. It is said that the police authorities are considering a proposal to hold a Buddhist service for the spirits of those poor animals.

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An order from the Russian authorities has been received by the detached temple of the Hongwanji at Vladivostock to reply to a query: "What is the view of Buddhists regarding the Soviet regime?" "We are just watching" was the gist of the clever reply given.

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A spinning mill at Hikone, a town in the Prefecture of Shiga, has made it a rule to hold a meeting of more than 600 workhands in its employ on the morning of every holiday granted them. At these meetings sermons are given and sutras read by priests.

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Twenty-one Korean Buddhist priests headed by the Rev. Taikei Gensho have lately been visiting Japan, arriving at Shimonoseki form Fusan on March 24. They represent the thirty-one principal temples in Korea, and the chief object of their trip is to inspect and study the actual condition in Japan in order to develop Buddhism in their home land. They will spend more than two months in this country and will visit the headquarters of various sects.

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A Korean scholar of great erudition is reported by the *Seoul Press* to have returned from Germany after an absence of twenty-nine years, arriving in Seoul by the morning train on March 22. Born of a rich and powerful family in Kaijo, Mr. Kim Chung Sei went to Germany and graduated from Berlin University about twenty years ago, after which he served as compiler in the German Academy for ten years. Having had conferred on him the degree of Doctor of Oriental Philosophy, he became professor of the university, occupying the chair of Oriental philosophy. He often asked for leave to go home previously, but the request was not granted, the university ill affording to lose his eminent service. It is said that he has a father aged 70 in his native place, and it is to care for him that he has returned at last. He has written several books of great worth, one of them on Esoteric Buddhism, and has also published Tibetan, Indian, and Korean dictionaries, which are said to be all of high value.